The Hebrew Gospels from Sepharad

The Gospel according to

Matthew

Translated by Justin J. Van Rensburg

Version 2.2 © March 2021

A literal translation of an amazing medieval Hebrew manuscript in the Vatican Library, Vat. Ebr. 100

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Introduction

The Hebrew Gospels from Sepharad[a] are the most interesting and amazing versions of the Gospels that we know of. They are full of insights into the original meaning of Yeshua's[b] life and teaching. It is today a well proven fact that the Gospel of Matthew was originally written in Hebrew: not only do the Church fathers[c] tell us just that, but the discovery of the dead sea scrolls showed that Hebrew was still the Jewish language of the day in the first century. Linguistic study of the Hebrew versions[d] of Matthew in more recent years has also provided abundant evidence to prove the Hebrew origin of the Gospel of Matthew.

Thus, if we want to know what the **original** meaning of the Gospel of Matthew was, what Yeshua **really** meant when he taught, and what the **solutions** to the seeming contradictions are, we should **not** be looking to the Greek manuscripts, Greek lexicons, and the 'original' meaning of the Greek words, etc. No, if we want to truly understand what Yeshua did and taught, we should be studying the Hebrew manuscripts, the Hebrew meaning of words, Hebrew figures of speech, and the Hebraic culture of the first century. The purpose of this translation is to make this kind of study easier for those who do not read Hebrew.

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[a] The Hebrew name for 'Spain.'

[b] The Hebrew name for 'Jesus.'

[c] Papias, Irenaeus, Origen, Eusebius, and Jerome all wrote that Matthew originally composed his Gospel in Hebrew. For references see e.g. the AENT (Aramaic English New Testament) 5th edition, 2012: Netzari Press, pp. 12, 13; and the 'Hebrew Gospel of Matthew' by George Howard, 1995: Mercer University Press, pp. 155, 156.

[d] Hebrew versions include the 'Shem Tov,' 'Du Tillet,' and 'Munster' versions.

Previously, the most highly attested Hebrew version of Matthew was the Shem Tov version. It contains many Hebraisms, puns, and word plays, as well as Hebrew keywords linking different sections together.[a] It solves several contradictions in the Greek tradition of Matthew, and has been studied much in the past few decades.

The problem with the Shem Tov version is that it was copied by people who denied Yeshua, rejected him as Messiah, and deleted every instance in which Matthew calls Yeshua 'the Messiah.' So, can one trust the Shem Tov version to always be accurate? It also contains unsolvable contradictions, e.g. it is impossible to show from the Shem Tov Matthew that Yeshua was in the grave for three days and three nights.

On the other hand, the Vat. Ebr. 100[b] manuscript used for this translation is in a totally different class, as it clearly equates Yeshua with the Messiah, and openly declares him the Son of El.[c] It also solves many questions and supposed contradictions! Although it seems to be a translation from Catalan back into Hebrew, the manuscript is full of linguistic proofs showing that there is **no way** it could possibly be a derivative of the Greek, nor of Jerome's Latin version, as some have claimed.

Thus the Catalan version it probably derived from, had to come from an authentic Hebrew manuscript.[d] There are many instances in which

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[a] See e.g. the 'Hebrew Gospel of Matthew' by George Howard, 1995: Mercer University Press, pp. 184 – 190.

[b] http://digi.vatlib.it/view/MSS_Vat.ebr.100/

[c] 'El' is the short Hebrew word for 'God.'

[d] For a discussion of some proofs, refer to the introduction of our translation of Mark – a PDF is available at www.hebrewgospels.com/mark

the Greek gospels (which were later translated into Latin) could easily be a translation from a Hebrew manuscript similar to Vat. Ebr. 100, but impossible that this manuscript could originate from the Greek or Latin. We are planning to publish these linguistic evidences, and numerous other interesting discoveries in a separate series of articles, rather than having them all mixed up and scattered throughout the footnotes.

About the Translation

As mentioned before, the main manuscript used for this translation of Matthew is from the Vatican Library, Vat. Ebr. 100.[a] We have accurately and literally translated it, using digital color photographs of the actual manuscript, which are available online.[b] The translation is focused on accuracy, rather than flowing English. It is very easy to create contradictions with a paraphrase-type translation.

There were many challenges to overcome in order to do an accurate translation. The grammatical structure and vocabulary of these Gospels are not the same as either classical or modern Hebrew. So, where the average New Testament (N.T.) translator has dozens of

[a] http://digi.vatlib.it/view/MSS_Vat.ebr.100/

[b] URL links to each online page of translated manuscript is provided throughout the translation.

previous translations to check against, and large, multi-volume theological lexicons attempting to explain the meaning of every single word found in the N.T. – plus exhaustive grammars explaining all of the grammatical phenomena found in N.T. Greek, there are no such resources for these Hebrew gospels. There is no previous English translation, no lexicon specifically composed for them, and no grammar has been written for them. Now, after years of hard work and intense study, the specific grammar and vocabulary of the manuscript is well understood. The initial translation has been checked, rechecked, and revised as we learned more about the specific style of the Hebrew that is presented in this manuscript.

- Words or phrases that are still in question were placed in [square brackets].
- The spelling of all Hebrew / Aramaic names were standardized to their Hebrew pronunciation. In the Vat. Ebr. 100 manuscript, Hebrew names were purposefully misspelled to hide its authenticity.[a]
- All other deviations from Vat. Ebr. 100 are marked with [square brackets] **plus** a footnote stating where the reading comes from.
- Only names and titles were capitalized. Pronouns like ‘you’ or ‘he’ etc. are not capitalized (even when referring to YHWH or Yeshua) as this is sometimes based merely on the translator’s interpretation. The reader should rather use the context to determine whom the pronoun is referring to.

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[a] In some instances Hebrew names were spelled correctly, showing that the use of awkward transliterated names was purposeful. Compare e.g. Mat. 1:1-2 (where the names Abraham, Isaac and Jacob were transliterated from Catalan) with Mat. 8:11 where these names were correctly written as Hebrew names.

- *Italic words* were added to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold** according to emphasis in the Hebrew manuscript – based on special word order etc. – and are not our own emphasis or interpretation.
- Chapter and verse numbers were **added only** to make it easy to compare with a standard English translation. Verse numbers are absent in the manuscript and sentences often flow across the next verse number. The section breaks in the manuscript do not agree with the standard division into chapters.

Improvements in Version 2.2

Although version 1 was already quite accurate, in version 2 we have made many minor changes and improvements.

Improvements in version 2.0:

- The entire translation was carefully re-checked against the Hebrew manuscript and improved where deemed necessary.
- The [*to be finalized*] phrases in version 1.1 were scrutinized and most of these were translated.
- Extra footnotes were added, especially to help the reader understand how the teachings of Yeshua in chapters 5 – 7 are based on the Torah (Pentateuch).

Improvements in version 2.1:

- Feedback by readers was considered, spelling and typing

errors were corrected and changes were implemented where necessary.

Improvements in version 2.2:

- Version 2.1 had words missing due to a PDF converter error. This has been corrected in version 2.2.
- A few other minor improvements have been made.

We are planning to later publish a transcript of all four Gospels in Hebrew, together with the English translation in book form. This is a non-profit project, and the printed edition will be sold at cost price.

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List of Abbreviations used in Footnotes

Acc.	According
Alt.	Alternative, alternatively
Ch.	Chapter
E.g.	For example
Heb.	Hebrew
I.e.	That is
Lit.	Literally
Ms(s).	Manuscript(s)
N.T.	New Testament
O.T.	Old Testament
Pl.	Plural
P(p).	Page(s)
Prob.	Probably
V(s).	Verse(s)

Matityahu

1:1 (2r) [a] This is the book of the genealogy of Mashiach[b] the son of
Dawid,[c] the son of Avraham: 2 Avraham begot Yitschaq, Yitschaq
begot Ya'aqov, Ya'aqov begot Yehudah and his brothers. 3 Yehudah
begot Perets and Zerach from Tamar, Perets begot Chetsron, and
Chetsron begot Ram. 4 Ram begot Aminadav, Aminadav begot
Nachshon, Nachshon begot Salmon. 5 Salmon begot Boaz, Boaz
begot Oved, Oved begot Yishai. 6 Yishai begot Dawid – the king of
Yisrael; Dawid the king of Yisrael begot Shelomoh from the wife of
Uriyah. 7 Shelomoh begot Rechavam, Rechavam begot Aviyah,
Aviyah begot Asa. 8 Asa begot Yehoshaphat, Yehoshaphat begot
Yehoram, Yehoram begot Uzziyahu. 9 Uzziyahu begot Yotam, Yotam
begot Achaz, Achaz begot Chizkiyahu. 10 Chizkiyahu begot
Menasheh, Menasheh begot Amon, Amon begot Yoshiyahu, 11
Yoshiyahu had begotten Yechonyah (2v) and his brothers by *the time*
of the exile of Bavel. 12 Yechonyah begot Shealtiel, Shealtiel begot
Zerubavel. 13 Zerubavel begot Avihud, Avihud begot Elyaqim,

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[a] Click on link to view manuscript online, folio 2r. (Take note that Hebrew and English word orders are different, thus some manuscript folio transitions do not correspond exactly to the position indicated in the English sentence.)

[b] Or 'Messiah.' The Hebrew word which was translated into the Greek '*Kristos*' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: 'anointed one,' usually referring to someone anointed as king of Yisrael, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people, and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18-19.

[c] Hebrew: "*Ben Dawid*" – a title of the Messiah.

Elyaqim begot Azur. 14 Azur begot Tsadoq, Tsadoq begot Aqim,
Aqim begot Elihud. 15 Elihud begot Elazar, Elazar begot Natan,[a]
Natan begot Ya'aqov. 16 Ya'aqov begot Yoseph, the [betrothed][b] of
Miryam, of whom was born Yeshua[c] who is called Mashiach.

17 Thus all the generations from Avraham until Dawid were 14, and from Dawid until the exile of Bavel, were 14, and from the exile of Bavel until Yeshua, 14.

18 And the birth of Yeshua Mashiach was thus: while the mother of
Yeshua Mashiach was betrothed ( )[d] – and Yoseph; before they were
joined together she was pregnant from Ruach Ha-Qodesh.[e] 19 So
Yoseph, being righteous but not willing to deliver her to death, rather
wanted to go to divorce her in **secret**.[f] 20 And while he was planning
this, the messenger[g] of YHWH[h] appeared unto Yoseph in a dream,

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[a] Alternative name for 'Mattan.'

[b] Or acc. to some Shem-Tov mss.: "the father of Miryam."

[c] The Hebrew name for 'Jesus.' 'Yeshua' is short for 'Yehoshua,' which means 'YHWH is Salvation,' see v. 21.

[d] Manuscript inserts gloss: 'This is Mariah.'

[e] Lit. "the Set-Apart Spirit."

[f] Lit. "in hiding." Bold denotes emphasis in the Hebrew.

[g] Hebrew: '*malach.*' Used for both human and heavenly messengers. The English word 'angel' is not a translation – only a transliteration of the Greek '*aggelos.*' Besides, the average person reading 'angel' would probably envisage some female figure with wings. Heavenly '*malachim*' or messengers are distinct from the cherubim; they do not have wings and appear as men. ('Angels' and 'men' are used interchangeably – see e.g. Gen. 18. Compare Mat. 28:2-5 and John 20:12 vs. Mark 16:5 and Luke 24:4, see also Heb. 13:2.) Ironically, the 'angels' depicted in many Christian books look more like the evil spirits described in Zec. 5:9.

[h] The manuscript uses "*Ha-Shem,*" which literally means 'The Name.' Today still, many Jews will read "*Ha-Shem*" when they see the Hebrew יהוה. We have replaced '*Ha-Shem*' with transliterated consonants of 'the Name' itself: "YHWH." As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is '*Yah-weh*.'

and said, “Yoseph, son of Dawid, do not fear to take Miryam your
wife, for what she conceived, she conceived by Ruach Ha-Qodesh.[a] 21
And she will give birth to a son, his name must be called Yeshua, for
he will save his people from their iniquities.” 22 And all this was
done[b] to fulfill the word of El,[c] which was spoken[d] by (3r) the prophet:
23 “Behold, the virgin will conceive and will give birth to a son, and
his name will be Emanuel,” meaning: ‘YHWH will be with us.’ 24
When Yoseph arose from his dream he did according as[e] El
commanded him. So he took his wife – 25 but did not know her until
she gave birth to the son, and he called his name Yeshua.

2:1 When Yeshua was born in Beit-Lechem[f] in the land of Yehudah,[g]
in the days of king Herod, behold – kings of the East came to
Yerushalayim,[h] 2 saying, “Where is the King of the Yehudim[i] who
was born? – For **we** saw his star in the East, so we came with gifts to
bow down before him.”[j] 3 And it happened, when Herod heard their
words, *that* he stood terrified[k] and all the men of Yerushalayim with
him. 4 So he gathered all the chiefs of the priests and the wise men of

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[a] Lit. “the Set-Apart Spirit.”
[b] Or “happened.”
[c] Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “gad” and sometimes as “god” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’
[d] Or possibly “which he spoke.”
[e] Margin adds: “the messenger of.”
[f] The Hebrew name for ‘Bethlehem.’
[g] The Hebrew name for ‘Judah.’
[h] The Hebrew name for ‘Jerusalem.’
[i] The Hebrew name for ‘Jews.’
[j] Lit. “bow down before his face” – often means “worship.”
[k] Or “dismayed.”

the people, [a][and he inquired of them whether they knew in what
place Mashiach would be born. **5** So they answered him, "In Beit-
Lechem Yehudah,[b] for it is written according to the prophet, **6** 'And
you Beit-Lechem Ephratah – behold, you are small among the
thousands of Yehudah, *yet* from you *one* will go out for me, to be
ruler in Yisrael.'" **7** Then king Herod called the kings in secret,] and
he asked them in great diligence the time that the star appeared to
them. **8** Then he sent them to Beit-Lechem and said unto them, "Go,
inquire about the son with understanding and knowledge, and when
you find him, return to me so that I can go to bow myself down before
him."

9 So when they had heard the words of the king, they went their way.
And the star which they saw in the East was going before them, until
it stood over[c] the place where the son was. **10** And when they saw the
star they rejoiced *with* great joy. **11** So they entered into the house and
found the son with Miryam[d] his mother, and they bowed down before
him. (3v) Then they opened their treasures and gave him gold and
frankincense and myrrh. **12** But the messenger warned them that they
should not return to Herod, so they returned to their kingdom by
another way.

13 And after their return, the messenger of YHWH appeared unto
Yoseph in a **dream**, and said unto him, "Arise and take the son and
his mother and flee to Mitsrayim[e] and dwell there until I come unto

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[a] Verses 4b to 7a are missing in ms. and translation is based on Ms. Vat. Ebr. 101 and other Shem Tov mss., adapting to context and style of main ms.

[b] The Hebrew name for 'Judah.'

[c] Or "by."

[d] The Hebrew name for 'Mary.'

[e] The Hebrew name for 'Egypt.'

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you, for it is imminent that Herod will want the son to afflict him."[a] 14
Then he arose and took the son and his mother *in the* night and went
to Mitsrayim. 15 And he stayed there until the death of Herod, to fulfill
the words of El which he spoke by the prophet: "I called my son from
Mitsrayim."

16 And it happened when Herod saw that the three kings made a
mockery of him, he was exceedingly angry, so he commanded to put
to death all the sons who were found in Beit-Lechem and all its
surroundings, from the time that the son was born – according to the
time that he asked of the kings. 17 Then was fulfilled which was
spoken by Yirmeyahu[b] the prophet, 18 "Loud voices of weeping and
yelling was heard in Ramah, Rachel weeping over her sons, and she
did not at all take comfort, for they do not exist *anymore*."

19 And when Herod died, the messenger of YHWH appeared to him in
a dream – unto Yoseph in Mitsrayim, 20 and he said to him, "Arise
and take the son and his mother, and go to the land of Yisrael,[c] for he
is dead (4r) who wanted to put the son to death." 21 So he arose and
took the son and his mother and returned to the land of Yisrael. 22 And
it happened, when he heard that Archilious was reigning instead of
Herod his father – in the land of Yehudah,[d] he feared to go there, and
he was warned in his dream to go to the land of Gelilah.[e] 23 So he

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[a] Or possibly "will want to afflict the son."
[b] The Hebrew name for 'Jeremiah.'
[c] The Hebrew name for 'Israel.'
[d] The Hebrew name for 'Judah.'
[e] The Hebrew name for 'Galilee.'

sojourned in the district[a] of Netseret, which was to fulfill the
prophecy which said, "He will call his name Notsri."[b]

3:1 In that time the Immerser came into the wilderness of Yehudah,
preaching, **2** and saying, "Perform repentance, for the heavenly
kingdom is drawing near." **3** This is what Yeshayah[c] prophesied – he
said, "A voice will cry: 'In the wilderness make straight the ways
before our Adon,[d] that they[e] be turned unto him.'" **4** Now this[f]
Yochanan[g] was clothed with skins, and his food was locusts and
wilderness[h] honey. **5** Then those of Yerushalayim – and of the whole
Yehudah, and of the whole kingdom which surrounded the Yardein[i]
valley – came, **6** and he was immersing them in the Yardein, while
they confessed their iniquities.

7 But as he saw great multitudes of Perushim[j] and Tsaduqim[k] coming
to his immersion, he said unto them "Family of vipers, who taught
you to flee from the anger of YHWH? **8** Perform good works and
repentance. **9** And you must not say in your hearts, 'Avraham is (4v)
our father', for I say unto you that El is able to make alive sons of
Avraham out of **these stones**. **10** The axe is resting on the root of the

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[a] Or "town."
[b] The Hebrew word for "Nazarene."
[c] The Hebrew name for 'Isaiah.'
[d] The Hebrew word for 'master.'
[e] Referring to "the ways."
[f] Lit. "that."
[g] The Hebrew name for 'John.'
[h] Or "wild."
[i] The Hebrew name for 'Jordan.'
[j] The Hebrew word for 'Pharisees.'
[k] "*Tsaduqim*" is the Hebrew word for 'Sadducees.' Could also be vocalized as "*Tsedoqim*" or "*Tseduqim*," and literally means 'Zadokites' or 'descendants of Tsadoq,' i.e. Zadok the priest. See e.g. Eze. 44:15.

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tree – and every tree that does not produce good fruit will be cut down
and burned. 11 I am immersing you with water at the place of
repentance, but he who is coming after me is mightier than I, and I am
not worthy to draw off his shoe. And he will immerse you with Ruach
Ha-Qodesh,[a] and he will heal you with fire. 12 His bellows are in his
hand, and behold, he will clean his threshing floor, and gather his
wheat in his storeroom, but the chaff he will burn with everlasting
fire."

13 Then Yeshua came from Gelilah into the Yardein valley, to
Yochanan that he should immerse him. 14 But Yochanan kept him
back, saying, "Master, it is proper for you that you should immerse
me, and are you coming to me to be immersed?" 15 Yeshua answered
and said to him, "Let it be,[b] for thus it is necessary that all
uprightness[c] be fulfilled." Then Yochanan immersed him. 16 And
immediately – when Yeshua Mashiach was immersed and came out
of the water – the heavens were opened, and Ruach Ha-Qodesh
descended on him in the form of a dove. 17 And there came a 'bat
qol,'[d] and said, "This is my son, my beloved,[e] he is pleasing to me."

4:1 Then Yeshua Mashiach was brought into the wilderness by (5r)
Ruach Ha-Qodesh in order to be tempted[f] by Ha-Satan.[g] 2 And when

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[a] Lit. "the Set-Apart Spirit."
[b] Lit. "Let it stand."
[c] Or "righteousness."
[d] Lit. "a daughter of a voice," the Hebrew way of saying, "a voice from heaven."
[e] Or "my beloved Son."
[f] Lit. "in order that he should be tempted."
[g] Lit. "The Adversary." Because it is often used as a name in these gospels we have transliterated the name instead of translating it, as with all other names.

he had afflicted[a] himself forty days and forty nights he was hungry. **3**
Ha-Satan came unto him and said to him, “If you are the Son of
Eloah,[b] say to these stones that they must turn into bread.” **4** Then he
answered and said to him, “It is written, ‘Man will not live by the
bread alone, but by the grace[c] of YHWH.’” **5** Then Ha-Satan brought
him up to the Holy City and set him on the height of the house of the
Sanctuary, **6** and said to him, “If you are the Son of Eloah, cast[d]
yourself downwards, for it is written: ‘El commands his messengers
that they take you in their hands so that you will not receive evil
against yourself.’” **7** Again he answered him, “It is written, ‘You must
not tempt your Elohim.’”[e] **8** Then Ha-Satan brought him onto an
exceeding high mountain, and Ha-Satan showed him all the kingdoms
of the world and their splendor, **9** and he said to him, “I, I[f] will give
you all of this, if you bow down to the earth and worship[g] me.” **10**
Then Yeshua said to him, “Go away Ha-Satan, for it is written ‘You
must worship your Elohim, and him alone you must serve.’” **11** Then
Ha-Satan left him, and the messengers came and served him.

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[a] ‘Afflict oneself’ in Hebrew means ‘to fast.’

[b] Singular of ‘*Elohim,*’ and usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’

[c] “grace” is a synonym for “*Torah*” which is of course also a synonym of “word.” See e.g. Ps 119:29, and Ex 33:13. For the equivalence of “way” and “*Torah*” see Is. 2:3 and Mic. 4:2.

[d] Lit. “Let fall yourself” or “Cause yourself to fall.”

[e] Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’

[f] Repetition of “I” shows emphasis.

[g] Lit. “pray,” also in verse 10.

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12 When Yeshua heard that Yochanan had been seized,[a] he turned his
face[b] to Gelilah 13 and left Netseret his city, and he sojourned in the
city Kephar Nachum,[c] by the sea shore of the districts[d] of Zevulun[e]
and Naphtali, 14 in order that the prophecy of Yeshayah the prophet
should be fulfilled, (5v) saying, 15 "The land *of* Zevulun and Naphtali,
is again[f] restored,[g] the way of the sea[h] of the Yardein valley of
Gelilah, 16 the people who abide in the way of thick darkness saw a
light, and a shining lamp appeared unto those who abide in the
shadow of death." 17 And from then and onwards Yeshua began to
preach and to say, "Perform repentance, for the kingdom of heavens
is drawing near."

18 And it happened when Yeshua went to the sea of Gelilah, *that* he
saw two brothers – and they were: Shimon who is called Keipha[i] and
Andrai[j] his brother – who were casting[k] the nets into the sea, for they
were fishers. 19 Then he said to them, "Come after me and I will make
you fishers of men."[l] 20 And immediately they went after him (when

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[a] Or "captured."

[b] i.e. "turned his face *to go to*," a common figure of speech also in the Tanach.

[c] The Hebrew name for 'Capernaum.'

[d] Hebrew '*Gelilot*' – plural of '*Gelilah*.'

[e] The Hebrew name for 'Zebulon.'

[f] Lit. "anew."

[g] Or "cleansed" or even "remitted of punishment." See Is. 8:23-9:1: "…first he will make the land Zevulun and Naphtali contemptible, but later he will make it honored…" – meaning that the land's punishment / contempt will be lifted / remitted, and it's honor restored.

[h] Prob. Sea of Galilee.

[i] The Aramaic name for 'Peter,' Greek transliteration '*Cephas*.' A number of Aramaic nouns were used post-exilic Hebrew.

[j] The Hebrew name for 'Andrew.'

[k] Lit. "Placing."

[l] In Hebrew 'men' includes women, whereas 'women' excludes men.

they had laid down the nets). 21 Then he went from there and saw two
other brothers, Ya'aqov[a] *the son* of Zavdai,[b] and Yochanan his
brother – in a boat with Zavdai their father – who were repairing their
nets. So he called them, 22 and they immediately left the nets and their
father and went with him.

23 Yeshua Mashiach was searching through all the land of Gelilah,
preaching in the houses of their assemblies[c] the report of the heavenly
kingdom, and healing all the diseases, 24 strange ones,[d] satan-
possessed ones, and moon-sick ones and disabled[e] ones, yes, he
healed (6r) them. 25 And many people came after him from the land of
Gelilah and Dekapolis and Yerushalayim and the land of Yehudah,
and from beyond the Yardein valley.

5:1 Yeshua Mashiach regarded[f] the people *who* were coming up to the
mountain. And when he had set himself down, his talmidim[g] drew
near unto him. 2 He opened his mouth and taught them saying, 3
"Blessed are the humble ones of spirit,[h] for theirs is the kingdom of
YHWH. 4 Blessed are the weeping ones,[i] for unto them comfort will

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[a] The Hebrew name for 'James.'

[b] Or possibly "*Zavdi*" – The Hebrew name for 'Zebedee.'

[c] The equivalent of 'synagogue,' (which derives from Greek).

[d] Prob. referring to people with physical defects.

[e] This seems to refer to people who were totally unable to walk, whereas the 'lame' ones could also mean 'cripple' ones, who may, or may not have been able to walk.

[f] Or "beheld," lit. "looked at" – the Hebrew word "מביט" means more than merely seeing the people. Refer to e.g. Psa.74:20, Lam 4:16, Isa. 5:12.

[g] Usually translated as 'disciples.' The Hebrew '*Talmid*' is a student who learns from his teacher and follows his example. "*Talmidim*" is the masculine plural form.

[h] Lit. "lowly ones of spirit," refer to Isa. 57:15, Pro. 16:19 and 29:23.

[i] This is a literal translation. If it seems difficult to understand in English, read "those who weep" for "the weeping ones" etc.

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reach. 5 Blessed are the resting[a] ones, for **they** will inherit the earth. 6
Blessed are the ones hungry and thirsty for righteousness, for **they**
will be satisfied and will become satisfied ones. 7 Blessed are the
compassionate ones, for **they** will obtain compassion. 8 Blessed are
the pure ones of heart, for **they** will see YHWH. 9 Blessed are the
men of shalom,[b] for **they** will be called the sons[c] of YHWH. 10
Blessed are those who bear the persecutions because of righteousness,
for theirs will be the heavenly kingdom. 11 Blessed ones you will be
when the men curse you, and persecute you, and say all *kinds of* evil
things against you, and lie – because of me. 12 Shout with joy – your
wages are great in the heavens, for so they persecuted the prophets
who were before you.

13 And it happened furthermore, *that* Yeshua Mashiach said unto his
talmidim, "You are the instruction of the world, but the instruction is
cut off[d] (6v) by them who are not saved, and nothing else is fit, except
to cast *them* to the street and to trample them. 14 The light of the world
is not able to hide the city that rests on the mountain. 15 No man lights
the lamp in order to set it under a covering, but to set it upon the
menorah,[e] in order to give light to all those who are in the house. 16 So
let your lamp shine before all, that they may see your good deeds and
praise your Father who is in the heavens."

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[a] "resting ones" are those who rest in obedience to YWHH's ways. See e.g. Isa. 30:15 and Jer. 6:16.

[b] Lit. "wholeness," "completeness" or "well-being," can also mean 'peace.' 'Shalom' was also used as a greeting.

[c] In Hebrew 'sons' includes daughters, whereas 'daughters' excludes sons.

[d] Or "split," could also mean "destroyed" or "annihilated."

[e] The Hebrew word for a 'lampstand.'

17 Moreover Yeshua Mashiach said to his talmidim, "Do not think that
I came to throw down the Torah[a] and the Prophets, on the contrary, I
came to confirm.[b] 18 I say unto you in truth, that not one word will be
diminished from the Torah – that it[c] would not be performed until the
end of the world.[d] 19 And whosoever transgresses one of these
smallest commandments, or teaches to break them, he will be small[e]
in *the* kingdom of heavens. On the contrary, whosoever teaches it and
carries it out, great will he be in *the* kingdom of heavens. 20 And I say
unto you in truth, that if you do not become righteous ones, more than
the wise ones and the Perushim, you will not enter into *the* kingdom
of heavens.

21 That is right[f] – you yourselves have heard what was said to the first
ones, 'You must not murder.' And that 'whosoever murders is fit for[g]

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[a] The Hebrew word תורה (*Torah*) means 'instruction' or 'teaching', and when used as a name it refers specifically to the first five books of the Bible, which contains the everlasting 'instruction' of the Creator for his chosen people. 'Prophets' refer to the rest of the so-called Old Testament. Thus Yeshua did not come to "throw down" the 'Old Testament.'

[b] Yeshua confirmed the Torah by his life, actions and teachings.

[c] Masculine singular – referring to "one word" and reaffirming that "not one word will be diminished."

[d] The second half of the verse explains "diminished" – paraphrased it would read, "…not one word of the Torah will be diminished, every word will be performed – until the end of the world."

[e] Unfortunately we know of many people who absolutely deny what Yeshua said here. They teach that Paul, for instance, broke some of the Old Testament commands, and that he taught us to break them, and yet they perceive Paul as the greatest in the kingdom of heaven. Those who insist that Paul taught us to break some of the O.T. commands, have to choose whether Paul was perhaps least in the kingdom of heaven, or whether Yeshua's words are perhaps not true, or whether they have to perhaps change their beliefs.

[f] Or "right words."

[g] Throughout this chapter, "is fit for" could also be translated "deserves."

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judgment.' 22 And[a] I say unto you that whosoever hates his brother, he
is fit for judgment.[b] And whosoever says (7r) to him, 'Peti!'[c] – he will
be[d] fit for the fire of Gei-Hinnom.[e] 23 And in this case – when you
come to willingly offer your freewill offering – and you remember
that you sinned against your brother, 24 leave your freewill offering
before the altar, and go first to make peace with your brother. And
afterwards you may return to willingly offer your freewill offering. 25
And when you are in the way, you must fulfill[f] the will of your
adversary, that he does not deliver you into the hand[g] of the judge,
and the judge deliver you into the hand of his servant, and you be
placed in prison. 26 Truly you will not depart from there until your
fulfillment,[h] even if the guilt be small."

27 Moreover Yeshua said to his talmidim, "You yourselves have heard
that the old[i] Torah said, 'You must not commit adultery.' 28 And I
say to you that every man that looks *at* a woman and desires her in his

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[a] Not 'But.' Throughout this chapter Yeshua is not changing (or improving!) any doctrine found in the Old Testament. In each of the following topics, Yeshua is actually teaching the Torah, not some new or exalted doctrines.

[b] The Torah clearly says that "You must not hate you brother in your heart" (Lev. 19:17).

[c] The meaning of this Hebrew word is "easy-to-seduce," and was used as a strong insult.

[d] Here the manuscript reads "יהיה" instead of the usual "הוא", and this could also mean "he may/will become worthy…"

[e] Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as '*Gehenna*,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Chapter 25:41-46 "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of '*Gei-Hinnom*,' see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

[f] The meaning of "fulfill" in this context is "give/pay completely."

[g] This is a figure of speech in Hebrew and means "into the power / authority of"

[h] "fulfillment" – i.e. "complete payment."

[i] The original Torah, not the later oral (manmade) 'torah.'

heart,[a] he already performed adultery. **29** Surely, if your right eye
offends,[b] take it out and remove it far from you, for it is better for you
that one member perishes, than *for* all the body to be punished.[c] **30**
And if your right hand offends, cut it off and remove it far from you,
for it is more appropriate to you that one member perishes than *for* all
the body to be punished[d] for ever."

31 (7v) Moreover Yeshua Mashiach said to his talmidim, "The Torah
says, 'He who divorces his wife, must give her a letter of
divorcement.' **32** And I say to you that every man who divorces his
wife – if not in the time of *her* adultery – he performs adultery.[e]

33 Moreover you have heard what was said to the elders, 'You must
not cease *to perform* your oaths, but fulfill to El what you swore.' **34**
And I say unto you that a man must not swear[f] by the heavens,
because it is the throne of El; **35** and not by the earth, because it is the
footstool of his feet; and not by Yerushalayim, for it is the city of El.
36 And you must not swear by your head, for you are not able to make

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[a] The Torah clearly says: "You must not desire your fellow's wife" (Deu.5:21) using the exact same Hebrew root-word as used here: חמד (*Chamad*).
[b] Or "causes to stumble."
[c] Or "condemned."
[d] Or "condemned."
[e] The Torah says that a man who divorces his wife "deals treacherously with her." (Ex 21:8: "he does not have the right to sell her (his wife) to a foreign nation when he deals treacherously with her.") And Mal. 2:15-16 says, "do not deal treacherously with the wife of your youth, for he who hates, divorces, says YHWH…" (Hating your wife is not loving you fellow as yourself!).
[f] When "swear" is condemned or used negatively in the Tanach it refers to swearing falsely. See e.g. Zec. 5:3, Ecc. 9:2.
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one hair white or black. 37 Let your speaking[a] be, 'No,' 'Yes,' the rest
is evil.

38 You yourselves have heard that the Torah says: 'an eye for an eye,
and a tooth for a tooth.'[b] 39. And I say to you that you must not repay
evil with evil,[c] but good for evil.[d] Certainly, if a man smites you on
the one cheek, appoint for him the other. 40 And whosoever tears
away from you the garment[e] by force, allow[f] to him the cloak. 41 And
whosoever compels you to walk a thousand steps, walk with him two
thousand. 42 And whosoever asks of you – give to him,[g] and you must
not argue with whosoever wants to borrow from you."[h]

43 Moreover Yeshua said (8r) to his talmidim, "You yourselves have
heard that the Torah says, 'but you must love your fellow[i] as
yourself,' also *it was said,*[j] 'You must be angry with your enemy.' 44

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[a] Or "word."

[b] This was not how each individual person should take revenge for himself, but rather how the official judges should punish guilty persons. (Compare Lev. 19:17 with Deu. 19:18-21).

[c] The Torah also says: "You must not avenge, and not bear a grudge against the descendants of your people, but you must love you fellow as yourself…" – Lev 19:18.

[d] See e.g. Pro. 25:21-22.

[e] Hebrew "חלוק" (*Chaluq*), a shirt-like garment worn under the "מעיל" (*Me'il*), it was not as valuable as the upper 'cloak' (מעיל).

[f] Or "let go."

[g] The Torah says: "If there be a poor one among you… you may not harden your heart and not shut your hand… but you must certainly open your hand and certainly lend him enough for his lack…" – Deu. 15:7-8.

[h] Compare Luke 6:34-35. The Torah says that you must even lend to the poor if the seventh year is close and you know that he will be unable to repay you. (Deu 15:9-10).

[i] Or "neighbor."

[j] "You must be angry with you enemy" is not in the Torah, and thus it is probably a quote from the oral / manmade law.

And I say unto you, you must love your enemies[a] and do good to
those who do evil to you, and pray for your persecutors – 45 in order
that you may be sons of your Father who is in the heavens, who
brings out his sun over the good ones and the bad ones, and over the
righteous ones and the wicked ones. 46 If you love those who love
you, what wages will reach[b] to you? Do not the renowned wicked
ones do this self-same thing? 47 And if you meet *with* shalom[c] your
brothers only, do not the governors of the Notsrim[d] do this thing? 48 If
so, you must be complete ones, like your heavenly Father is complete.

6:1 Guard yourselves, that you do not make a crowd ( )[e] out of your
good works before the people, in order to be good men in their eyes,
for *then* you will lose the reward of your Father who is in the heavens."

2 Moreover Yeshua Mashiach said to his talmidim, "When you do a
righteous deed,[f] do not make the commotion – like the false ones
make in the houses of their congregations and in the ways, in order
that the men should honor them. I say to you in truth that they have
already received their reward. 3 (8v) But when you do a righteous deed,
your left hand must not know what your right hand does. 4 On the
contrary, let your righteous deed be concealed, that your heavenly
Father may reward you."

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[a] See e.g. Exo. 23:4-5.

[b] Or "be due."

[c] A greeting of blessing.

[d] The Hebrew word for 'Nazarenes.' Compare John 1:46 where Netanel was surprised that the Messiah could come from Netseret. The followers of Yeshua were later called the 'Notsrim,' possibly as a title of contempt.

[e] Manuscript inserts gloss: 'In a foreign language Opna.'

[f] Meaning, 'do alms' or 'give to the poor.' The Torah commands to give to the poor (Deu. 15:7-10), and thus it is considered a deed of righteousness to do so.

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5 Moreover Yeshua Mashiach said to his talmidim, “When you pray,
you must not do like the deed of the deceivers, who show themselves
right, who love to pray in the houses of their assemblies and by the
sides of the streets,[a] in order to be seen by the men. I say to you in
truth that they have already received their reward. 6 But you, when
you pray, prepare it[b] in your inner room, and pray unto YHWH in
privacy, with a closed door. And the El who knows the hidden things
will hear you. 7 And when you pray, do not want to speak much, like
the deficient ones, for they think that El will hear them by the
multitude of words. 8 Therefore you must not want[c] to be like them,
for El knows what you need before you ask him. 9 And this is the
prayer you must say, ‘Our Father who is in heaven, let **your name** be
sanctified, for it is Qadosh.[d] 10 [and let your kingdom come].[e] Do
your will[f] in the heavens and on the earth. 11 Give us bread[g] every
day, that it may support[h] our lives. 12 And let go[i] our guilts for us, for
we let our guilty ones go.[j] 13 (9r) And do not lead us into testing, but
keep us from all wickedness. Amein. 14 [k][If you forgive men their

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[a] Or possibly “marketplaces.”
[b] Meaning ‘your prayer.’
[c] Or “consent.”
[d] Lit. “set-apart.”
[e] Lit. “and let it / him come to your kingdom.”
[f] Or “your goodwill.”
[g] In Hebrew, ‘bread’ also means food.
[h] Or “sustain.”
[i] In context this is very clearly a synonym of the Hebrew מחל (*Machal*) – i.e. to forgive.
[j] See above note. “Let go” implies ‘let go free’ or ‘forgive.’
[k] Verse 14 is not in the main text, but is written in the margin in the same script as the main text.

sins, El will atone[a] your errors for you.] 15 But if you do not forgive,
El will not make atonement[b] for you.

16 And when you fast, you must not be like the inferior ones,
deceivers, who make their faces weak in order to be seen fasting. Like
I said – I say to you that they have received their reward. 17 But you,
when you fast, comb your head and wash your face, 18 in order that
you do not appear to men to be fasting."

19 Moreover Yeshua Mashiach said to his talmidim, "You must not
gather the treasures within the depths, *so* that rust and moth ruin them,
and thieves steal them, 20 but you must gather heavenly treasures so
that rust and moth do not ruin them, and thieves do not steal your
eyes.[c] 22 All your body must be a sojourner, for if your eye is
complete, all the body will be bright, 23 but if your eye is wicked,[d] all
the body will be dark. And if the lamp which should be in you is dark,
many[e] darknesses will be in you.

24 No man is able to serve El and the world in good.[f] 25 Therefore I
say to you, you must not sigh[g] exceedingly about the body, what you
will eat, what you will wear. For is the nephesh[h] not more than the
clothing? 26 Look at the birds of the heavens, they do not sow, and do
not (9v) reap, and do not gather into the store pit. Your Father who is in

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[a] Lit. "cover."
[b] Lit. "covering."
[c] See e.g. Pro. 28:22. Also see footnote below.
[d] A 'good eye' in Hebrew means 'generous', and an 'evil eye' means 'stingy.'
[e] Or "great darknesses."
[f] Or "well."
[g] Throughout this chapter: "sigh" or "be anxious."
[h] Lit. "breath," means 'life' or 'soul,' etc. – take note, not the Greek understanding of soul.

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the heavens gives them food[a] and life, and are you not greater than
they? 27 And who of you is able to add to the lifetime of his body one
measure? 28 And why do you sigh about the **garments**? Look at the
lilies and the plants of the fields – how they grow, and behold, they
do not plow and do not sow and do not reap and do not toil. 29 And I
say to you that Shelomoh[b] with all his extolment was not clothed like
one of these. 30 And if El [gathers in] the **plants of the field** which are
found[c] today, and will be burned tomorrow – will he not much more
feed you? – [What] do you believe? 31 Therefore, do not sigh, saying,
'What to eat?' – 'What will we drink?' – or 'What will we wear?' 32
The peoples[d] are asking all this. Your Father knows that you need
this. 33 Ask first the kingdom of El, then more, and you will have all
of this. 34 So, do not sigh for the day of tomorrow, for the day of
tomorrow will think about itself, and the day will supply[e] unto its
trouble."

7:1 Moreover Yeshua Mashiach said unto his talmidim, "Do not
execute judgment,[f] then judgment will not be executed against you, 2
for with the measure that you let go,[g] so you will be let go. 3 You see
(10r) the splinter in the eye of your companion, and do not regard the
beam in[h] your eyes. 4 And how will you speak to your brother to
remove the splinter from his eye, while the beam is in your eyes? 5
You who show yourself right, cast *away* the beam from your eyes, and

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[a] Lit. "bread." This Hebrew word is oftentimes used to refer to food other than bread.
[b] Hebrew name for 'Solomon.'
[c] "are found" – i.e. "exist."
[d] Or "nations."
[e] Or "be sufficient."
[f] "execute judgment" or possibly "condemn" – also in second half of verse.
[g] See also 6:12 + note. This is from a different Hebrew word but is used similarly.
[h] Lit. "from" or "at."

afterwards you may come to remove the splinter from the eyes of your brother."

6 Yeshua Mashiach said to his talmidim, "You must not speak about the set apart writings before the refusing animals, and not bring the precious words before[a] the pigs, that they do not trample them, and not tear them.

7 Ask of El, and he will fulfill your request. You [search][b] and you
will find.[c] Knock on the door, and it will be opened to you. 8 For
every man who asks, receives, and he who searches, finds, and he
who knocks, will enter. 9 Who of you, if his son asks him bread, will
give him stones? 10 And if he asks him a fish, will give him serpents?
11 Thus, you – if you know with your discernment to give good things
to your sons,[d] how much and how much *more* does the heavenly El
know that he should give good things to those who ask him? 12
Everything that you want that men should do to you, you must do to
them. This is the Torah and the Prophets."

13 Yeshua Mashiach said (10v) unto his talmidim, "Enter through the
narrow gate, for wide is the way that leads man to destruction,[e] and
many are entering by it.[f] 14. But the gate and the way that lead to life,
it is[g] exceedingly narrow; and few are they who find it.

[a] Or "in front of."

[b] Manuscript reads "are willing" but probably a spelling error ("צ" instead of "ש") and is thus corrected to match the next verse.

[c] Or "if you [search] you will find."

[d] In Hebrew thinking 'sons' includes 'daughters.'

[e] Hebrew "אבדון" (*Avadon*).

[f] Or "into it."

[g] Singular in Heb. and refers to "the gate" but could be understood to include "the way."

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15 Guard yourselves from the prophets of deception,[a] who come in
clothing of ewes but in their inside they are rending wolves.[b] 16 By
their deeds you will recognize them – for a man is not able to gather
grapes from a **bramble**,[c] neither figs from **thorn bushes**.[d] 17 And
every good tree produces good fruit, and a bad fruit tree produces bad
fruit. 19 Every tree that does not produce good fruit will be cut down
and burned. 20 By their deeds you will recognize them."

21 Moreover Yeshua Mashiach said to his talmidim, "Not all those
who call me Adon[e] will enter into the heavenly kingdom, but they
who do the will[f] of my Father will enter into the heavenly kingdom. 22
In that day **many** will say, 'Adon, we were brought[g] in your name and
healed the satan-possessed ones, and in your name we did many
signs.' 23 Then he will say to them, *that* he never knew them: 'Depart
from me guilty ones, full of corruption of heart.' 24 Every man who –
hearing his[h] words – do them, will be like the wise, who founds his
house on the established rock. 26 But he who hears my words and does
not (11r) do *them*, is like a fool who builds his house on the **sand**, 27
then there came rains and winds and torrents, and they made it fall
with weight."

[a] Or "false prophets."
[b] Lit. "wolves and tearing ones."
[c] Hebrew "סנה." Acc. to some sources, a brambleberry or blackberry bush.
[d] Hebrew "קוצים."
[e] The Hebrew word for 'master.'
[f] Or "goodwill."
[g] Or "led."
[h] Yeshua is claiming that his word is the same as the Father's word. See e.g. John 7:16.

28 And when Yeshua Mashiach had spoken these words, the people
were astonished by[a] his instruction, 29 for he taught like a powerful[b]
one, not like their wise ones[c] and their Perushim.

8:1 And when he went down from the mountain, many people went
after him. 2 And he saw a leper who worshipped him,[d] saying, "If you
want to, you are able to cleanse me." 3 So Yeshua Mashiach stretched
out his hands and touched him, and said "I want to cleanse you." And
immediately he was clean from the leprosy. 4 Then Yeshua Mashiach
said, "Beware – do not speak to any man, but go and show yourself
unto your priests, and present[e] to him an offering, just like Mosheh[f]
commanded as a memorial."

5 And when Yeshua Mashiach had entered Kephar Nachum,[g] a great
ruler came unto him, 6 and said to him, "Adon, my son is lying sick
on the bed because of a great sickness, and he is disabled."[h] 7 So
Yeshua Mashiach said to him, "I will go and heal him for you." 8 The
ruler answered him and said, "Adon, I am not worthy that you enter
into my house; but only say *it* in a word, and my son will be healed. 9
For I am a sinful man – (11v) and I have horsemen under me, and I say
to this one, 'Go' and he goes, and I say to another, 'Come' and he
comes, and to my servants, 'Do this,' and behold they do *it*." 10 When

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[a] Or "because of."
[b] Or "capable."
[c] Or "sages."
[d] Or possibly "And a leper saw and worshipped him."
[e] Or "perform" or "offer." Lit. "make."
[f] The Hebrew name for 'Moses.'
[g] The Hebrew name for 'Capernaum.'
[h] Hebrew "נטול" and probably means 'unable to walk.'
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Yeshua Mashiach heard this from the ruler he stood *in* wonder,[a] and
he said to them who were with him, "Truth[b] I say to you – I have not
found faith[c] like this in Yisrael. 11 And I say to you that many will
come from sun-rising and from sunset, and will rest with Avraham,
Yitschaq and Ya'aqov[d] in *the* kingdom of heavens, 12 but *many of* [e]
the sons[f] of Yisrael will be humiliated outside in darkness. And there
will be weeping and trembling from El." 13 Then Yeshua Mashiach
said to that ruler, "Go, just like your faith[g] is – it will be done." And
the son was healed in that hour, and was without any harm.

14 And when Yeshua Mashiach had entered into the house of Shimon
Keipha,[h] he found the mother-in-law of Shimon Keipha lying because
of a bad fever. 15 So he took her by the hand, and the fever left her
immediately. Then she arose and served him. 16 And in the evening
they sent satan-possessed ones unto **Yeshua**, and he saved them by
his word, and all the sick ones. 17 In order that the prophecy of
Yeshayah should be fulfilled, saying, "He bore the diseases and
carried their sufferings."

18 And when Yeshua saw many peoples[i] surrounding him he
commanded that they pass over *to* the dry land. 19 Then a Torah-wise

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[a] Or "amazed."
[b] Or "Truly."
[c] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[d] The Hebrew names for 'Abraham, Isaac and Jacob.'
[e] Understood from first half of sentence (called 'gapping,' common in Hebrew).
[f] In Hebrew "sons" includes "daughters."
[g] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[h] The Aramaic name for 'Peter,' Greek transliteration '*Cephas*.' A number of Aramaic nouns were used in post-exilic Hebrew.
[i] The Heb. word for people "עם" (*Am*) can occur in singular or plural. When used in plural, it refers to groups of people, and could mean "crowds."

one of the law came (12r) and said to him, "Rav,[a] I will go after you to
the place where you want to go." **20** But Yeshua said to him, "The
foxes have caves, and the birds of the air have nests, but *the* Son of
man does not have a *place* where he can bow down his head." **21**
Moreover a certain talmid said to him, "Adon, leave me first to bury
my father." **22** But Yeshua Mashiach said to him, "Come with me, and
leave the dead to bury one another."

23 When Yeshua went up into the boat, his talmidim went after him, **24**
and the sea was tossing to and fro exceedingly until the waves came
into the boat, but Yeshua was asleep. **25** Then they woke him up
saying, "Adon, save! – For we are in danger!" **26** So Yeshua said to
them, "Why are you afraid, with small faith?"[b] Then he rose up and
commanded the wind and the sea that they should become quiet, and
immediately there was a great calm in the sea. **27** Then the men were
amazed, saying, "Who is this, that the wind and the sea obey him?"

28 When Yeshua had passed over that sea and was in the land of
[Ginneisaret],[c] he met one satan-possessed *man* who came out from
the grave, exceedingly evil, *so* that it was not possible[d] to pass by that
(12v) way. **29** And he cried out saying, "What do you have to do with
me, Son of Dawid, Yeshua Mashiach!? Did you come to[e] me before
the appointed time in order to drive *me* out?" **30** And close to that
place were many swine that were grazing. **31** And the satans entreated
Yeshua, saying, "Adon, if you drive us out from here, place us in

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[a] "Great One" or "Rabbi."

[b] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[c] Gennesaret.

[d] Lit. "that he (i.e. someone) was not able to pass by."

[e] Lit. "before me."

those swine." 32 Then Yeshua Mashiach said to them, "Go." So the
satans went out of the man and entered into the swine. Then the swine
suddenly threw themselves down into the sea and died. 33 When the
shepherds who were keeping *them* saw this, they fled and came unto
the city, reporting about the satan-possessed *man*. 34 Then all the city
went out unto Yeshua Mashiach, and when they saw him, they
entreated him that he would depart from among them.

9:1 Then Yeshua Mashiach passed over with the boat and came into
his city. 2 And they presented[a] to him a disabled man, lying on his
bed. When Yeshua Mashiach saw their faith[b] he said to the disabled
man, "Son, may you have[c] faith[d] in YHWH, your sins are forgiven." 3
Then some of the wise scribes[e] said in themselves, "This *man* is
blaspheming." 4. So when Yeshua Mashiach recognized their
thoughts, he said, "Why do you think evil in your heart? 5 Which
word is easier[f] – to say 'Your sins are forgiven' or to say 'Arise and
walk'? 6 And on account of this you may know (13r) that I am able to
wipe out the transgressions on the earth:" (Then he said to the
disabled man,) "Arise, take your bed and walk to your house." 8 So
the people who saw this, feared YHWH, and him[g] they praised, who
showed them such power among men.

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[a] Lit. "vowed," but with the meaning "presented."
[b] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[c] Or "Son, have faith in YHWH."
[d] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[e] Lit. "letterers" or "letter makers," a synonym of 'scribes.'
[f] Lit. "lighter."
[g] The Heb. word order places emphasis on "him."

9 And when Yeshua Mashiach departed from there, he saw a man who
sat by a table of exchange,[a] whose name was Matityahu.[b] He said to
him, "Come with me!" So he arose and walked after him. 10 And
when they were set down to eat in a house, many renowned sinners
came, and they were sitting with Yeshua Mashiach and his talmidim.
11 Then the Perushim who saw *it* said to his talmidim, "Why does
your teacher eat with sinners who are renowned?" 12 And Yeshua
Mashiach – when he heard these words – said to them, "The healthy[c]
ones do not need a healer, but the sick ones. 13 Go to learn what *this*
wants to say,[d] 'For I desire steadfast-love more than offering.' I did
not come to call the righteous ones, but *I came*[e] for the sinners, [for
the punishable]."

14 Then talmidim of Yochanan came unto Yeshua Mashiach, saying,
"Why do your talmidim not afflict themselves[f] like us and the
Perushim?" 15 So Yeshua Mashiach said to them, "Because of the
bridegroom[g] – while he is alive, all of them who are with him are **not
able** to be quenched. But when the time comes (13v) that man will hide
the bridegroom, then they will fast. 16 There is no man who doubles a
new cloth on an old garment, for if they do so, thus the garment is
destroyed[h] and *it* makes a very bad tear in it. 17 There is no man who
puts new wine in old wineskins, for if he does so, all the wineskins

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[a] Or "a money-exchanger's table."

[b] Hebrew name for 'Matthew.'

[c] Lit. "fat." Often used to mean 'well' or 'healthy.'

[d] I.e. 'what *this* means.'

[e] Understood from first half of sentence (called 'gapping,' common in Hebrew).

[f] To 'afflict oneself' usually means to 'fast.' Compare Yeshua's answer, where he used a different Hebrew word which clearly means to 'fast.'

[g] Lit. "betrothed man."

[h] Or possibly "so it tears away *from* the garment."

will be lost. But a man puts the new wine in the new wineskins, *and* both are preserved."

[a] [18 And it happened as he spoke unto them, that a ruler approached
him and bowed down to him, saying, "Adoni,[b] my daughter will be
dead now,[c] please come and lay your hand upon her, and make her
alive." 19 So Yeshua stood up and he went – and his talmidim with
him. 20 And behold, a woman *who* flowed with blood *for* twelve years
came behind him and touched the tsit-tsit[d] of his garment, 21 saying in
her heart, "If only I could touch his garment I would be healed
immediately." 22 Then he turned his face about and said unto her, "Be
strong[e] in El my daughter, for your faith[f] healed you." And in that
hour[g] she was healed. 23 And it happened, when he came into the
house of the ruler, that he saw many people weeping. 24 So he said to
them, "Go out, all of you – and do not weep, for the young girl sleeps
and is not dead." And he was like a jester in their eyes. They said,
"Did we not see that she is dead?" 25 But when they had taken them
all out, Yeshua came unto her and touched her hand, and the young
girl arose. 26 And this report went out in all that land.]

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[a] The following section is not in the main manuscript (Vat. Ebr. 100) and was translated from Vat. Ebr. 101. However, based on the numbering of the sections / chapters in Matthew, and the confirmation of the number of sections / chapters recorded by the scribe (this note is found at the end of Mark), it seems that this section was not part of this particular tradition of Matthew.

[b] Or 'My master.'

[c] Possibly an expression meaning, 'at the point of death' or 'will soon be dead.'

[d] Or "tassel."

[e] Or "take courage."

[f] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[g] Often means "moment" rather than a literal hour.

27 And it happened while Yeshua Mashiach departed from that place,
that two blind ones followed[a] after him, calling out and saying, "Have
mercy on us, Son of Dawid!" 28 And when he had entered the house,
the blind ones came unto him, so Yeshua Mashiach said to them, "Do
you believe that I am able to return *your* sight to you?" So they
answered, "Yes Gevir."[b] 29 So Yeshua Mashiach touched their eyes
and said to them, "According to your faith[c] it will be done." 30 And
immediately Yeshua Mashiach commanded them, saying, "Beware
that you do not tell it to any man." 31 But they departed and revealed it
in all the land.

32 And as they were brought out from there, they led to him a dumb,
satan-possessed man, 33 and when Yeshua Mashiach drove out the
satan, the dumb man spoke. Then the peoples[d] were amazed saying,
"From eternity[e] this did not happen in Yisrael." 34 But the Perushim
said, (14r) "He drives out the demons by the power of Ha-Satan."[f]

35 And Yeshua Mashiach searched through the cities and the towns,[g]
preaching *the* heavenly kingdom in the houses of assemblies[h] and
cleansing every disease. 36 And when *he saw* the peoples,[i] that they
were in pain and lying without a shepherd, he had compassion on

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[a] Lit. "was drawn."

[b] Or "master." Lit. "strong/mighty one."

[c] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[d] The Hebrew word for people "עם" ('Am) can occur in singular or plural. When used in plural, it normally refers to groups of people, and could mean "crowds."

[e] Or "This has never happened in Yisrael."

[f] Lit. "The Adversary." Because it is often used as a name in these gospels we have transliterated the name instead of translating it, as with all other names.

[g] Lit. "towers," referring to smaller towns.

[h] Same meaning as 'synagogue,' which derives from Greek.

[i] Or "crowds."

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them. 37 Then he said to his talmidim, "The time of the harvest is near,
and *they* are[a] great, but the [harvesters] are few. 38 Therefore entreat
the Adon of the harvests that he would send harvesters."

10:1 And it happened *that* Yeshua Mashiach called twelve talmidim,
and he gave them power to heal the satan-possessed ones and to
cleanse the sick ones. 2 And these are the names of the sent ones: the
first was Shimon Keipha, and Andrai his brother. 3 Philip, Bar-
Talmai,[b] Ya'aqov, *son* of Zavdai and Yochanan his brother, Toma,[c]
Matityahu, a renowned[d] lord of interest.[e] Ya'aqov *son of* Chalphai,[f]
Tadai,[g] 4 Shimon Qanai,[h] *and* Yehudah[i] who betrayed him.

5 Yeshua Mashiach sent **these twelve** and commanded them, and said
to them, "Do not enter the land of the Nephilim.[j] Do not enter what is
the land of Shomron.[k] 6 But you must go 7 preach, and say that the
heavenly kingdom is drawing near. 8 Cleanse the sick ones; make
alive the dead ones, cleanse the leprous ones, by[l] grace you have
received, and by grace you must give it. 9 Do not want[m] to carry gold
(14v) or silver or small coins in the girdle, 10 or a bag in the way.

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[a] Refers to the "harvests" (plural, see next verse).
[b] The Aramaic name for 'Bartholomew.'
[c] The Aramaic name for 'Tomas.'
[d] Or possibly "famous."
[e] Or "owner of increase" and means 'one who makes increase/interest by lending and/or exchanging money.'
[f] The Hebrew name for 'Alpheus.'
[g] Or 'Thaddeus.'
[h] Or 'Zealous.'
[i] The Hebrew name for 'Judas.'
[j] Or "gentiles."
[k] The Hebrew name for 'Samaria.'
[l] Or "because of" – also in following clause.
[m] Or "be willing."

Neither two garments, nor sandals nor staff. The worker is worthy of
his wages.

11 In every city or town[a] that you enter, ask of it a good man, and with
him you must stay until you go. **12** And when you enter into a house,
give shalom[b] saying: 'Shalom[c] be with you and in this house.' **13** And
if that house be worthy of shalom, your shalom will come unto it. But
if it is not worthy, the shalom will remain with you. **14** And those who
will not receive you, neither listen to your words, depart from that
house and from that city, and remove the dust from your feet. **15**
Truth[d] I say to you that that city will bear more punishment at the day
of judgment, than that of Sedom.[e]

16 I am sending you like sheep among the wolves. You must be wise
like the serpents and blameless[f] like doves. **17** Guard yourselves from
the peoples, for they will lead you away with their words, and will
beat you in the houses of their assemblies, **18** and you will be led away
as captured ones into the presence of the king and the leaders, in order
that you may be a witness of me before the peoples.[g] **19** When they
lead you away *as* seized ones, do not sigh[h] *about* what you will
answer or what you will say, for YHWH (15r) will teach you in that
hour what you need to speak. **20** You yourselves must not speak, but

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[a] Lit. "tower," referring to smaller towns.
[b] A greeting of blessing.
[c] Lit. "wholeness," "completeness" or "well-being," can also mean 'peace.' 'Shalom' was also used as a greeting.
[d] Or "Truly."
[e] The Hebrew name for 'Sodom.'
[f] Lit. "complete."
[g] Or "nations."
[h] Or "be anxious."
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Ruach Ha-Qodesh[a] will speak through you. 21 The one brother will
deliver the other to death, and the father the son, and the sons will rise
up against their father and against their mothers and oppress[b] them. 22
And everyone will be angry[c] with you because of my name, but
whosoever continues until the end, he will be saved. 23 And when they
persecute you in one city, flee into another. Truth I say to you that
you will not be finished *with* the cities of Yisrael when the Son of
Eloah comes to the talmid,

24 for the talmid is not above the Rav,[d] or the servant above the
master. 25 For it is sufficient for the talmid that he be like a servant
unto his teacher, and the teacher be to the servant like his Adon. If
they said and titled their Adon Ba'al-Zevuv[e] – [they are satan-
possessed[f] ones] – how much and how much *more will they title*[g] his
acquainted ones *'Ba'al Zevuv*?*'*[h,i] 26 Therefore you must not fear
them, nothing is hidden that will not be revealed. 27 Whatever I say in
privacy, you must speak them[j] with a loud voice before all, and what
you hear in the ear, you must preach it with a loud voice. 28 And you
must not be willing to fear them who kill the body, for they are not

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[a] Or "the Set-Apart Spirit."
[b] Or possibly "beat."
[c] Or possibly "reject."
[d] "Great One" or "Rabbi"
[e] Lit. "Lord of Flies."
[f] Or possibly "satan-influenced ones."
[g] Verb understood from first half of sentence (called 'gapping,' common in Hebrew).
[h] Understood from first half of sentence (called 'gapping,' common in Hebrew).
[i] Possible alternate translation for verse 25b: "If they said and titled their Adon Ba'al-Zevuv, how much more *will they call* his acquaintances satan-possessed ones?"
[j] Referring to the words which were said in privacy.

able to kill the nephesh. You must fear with abundance, him who is
able to place the **body** and the **nephesh** in Gei-Hinnom.[a]

29 Two birds are sold for a half,[b] but not one of them will fall to the
earth without your Father. **30** All the hairs of your head are numbered.
31 **(15v)** Therefore you must not fear. You are better[c] than many birds. **32**
Therefore every man who defames me before the men, I will cause
him to perish before El my Father who is in the heavens. **33** And he
who [treats me as a stranger] before the men [I will] cause him to
perish before[d] El my Father."

34 Moreover Yeshua Mashiach said to his talmidim, "Do not think that
I myself came to set shalom on the earth, but certainly **35** I myself
came to separate the father from the son, and the daughter from the
mother, and a daughter-in-law from her mother-in-law, **36** and the
people – acquainted ones from their acquaintances. **37** Whosoever
loves his father or his mother more than me is not worthy of me. **39**
Whosoever loves his nephesh will lose the life *which is* by me, but
whosoever loses it[e] because of me, will be saved. **40** And whosoever
receives **me** receives *him* who sent me. **41** Whosoever receives a
prophet in the name of a prophet, will have a reward. And whosoever

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[a] Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as '*Gehenna*,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Chapter 25:41-46 "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of '*Gei-Hinnom*,' see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

[b] Unit of measure not stated in the Hebrew.

[c] Or "more pleasing."

[d] Or "in the presence of."

[e] Feminine singular in Hebrew, referring to "nephesh."

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receives a righteous one in the name of a righteous one, will have a
reward. 42 Every man who will give one of these small[a] ones a cup of
cold water to drink in the name of my talmid – truth I say to you, he
will not lose his wages.” **11:1** And when Yeshua Mashiach completed
these words he charged his talmidim (16r) that they go beside[b] him to
preach in the cities.

2 And Yochanan was imprisoned when he heard *of* the works *of*
Yeshua. Two of his talmidim 3 asked him,[c] “Are you him who is yet[d]
to come to save us, or should we expect[e] another?” 4 So Yeshua
answered, “Go and describe to Yochanan what you see and hear: 5 the
blind ones see, and the lame ones walk, and the leprous ones are
cleansed, and the deaf ones hear, and the humble[f] ones are preached
to.[g] 6 And he will be blessed, whosoever is not offended in me.”

7 And when they went, Yeshua Mashiach began to say unto the
people of[h] Yochanan, “What did you go out to see in the wilderness?
Did you think that he would be like wilderness reeds which the wind
shakes? 8 Therefore, did you go out to see he whom you thought
would be a man with precious clothes? They who wear *precious*[i]
clothes are esteemed, and stay in the king’s palace. 9 If so, what did

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[a] Or “insignificant.”

[b] Lit. “with.”

[c] I.e. ‘two of *Yochanan’s* talmidim asked *Yeshua*.’

[d] Or “who will come.”

[e] Or “hope for.”

[f] Or ‘poor ones.’

[g] Or ‘are reported *to*.’ (I.e. the Gospel.)

[h] Meaning “Yochanan’s people.” Many of Yeshua’s talmidim were immersed by Yochanan.

[i] Understood from first half of sentence (called ‘gapping,’ common in Hebrew).

you go out to see, *did you think that he*[a] is truly a prophet? Now I say
unto you that he is more than a prophet. **10** This is he of whom the
prophet spoke, saying, 'Behold, I am sending[b] my messenger who
will prepare your way before you.' **11** Truth I say to you that among
all those born of a woman there is none born greater than Yochanan
Immerser. And the smallest of *the* heavenly kingdom – **12** man[c]
will enter into oppression, and the decrees overtake him with
strength[d] – **13** for all the prophets and the law prophesied unto[e]
Yochanan Immerser, whatever was yet to come. **14** And if you
want to choose it – he is (16v) Eliyahu,[f] who was yet to come. **15**
Whosoever has ears in order to hear, let him obey.[g]

16 Unto whom can I liken this family?[h] Behold, they are like children[i]
who sit by the gate and call to their like ones,[j] **17** and say, 'We sing to
you, but you do not dance; we, we wept, but you [were after
pleasures.]' **18** Yochanan came and did not eat and drink, [*to be
finalized*] **19** but they say, 'This is an eater, and a drinker of wine, a
beloved of the [renowned] sinners and their sons.' They judge the
wise."[k]

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[a] Understood from preceding sentences (called 'gapping,' common in Hebrew).
[b] "Behold, I am sending" or "I am about to send."
[c] Or "a man." Could mean "each."
[d] Or "force."
[e] Or "as far as."
[f] Hebrew name for 'Elijah.'
[g] The Hebrew word שמע (*Shama*) has a dual meaning – it means to hear and act accordingly (obey).
[h] Or "generation."
[i] Or possibly "young men."
[j] Or "fellows."
[k] Or "him who is wise."
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20 Then Yeshua Mashiach began to rebuke the cities in which he did
great wonders and they did not do repentance. 21 And he said, "Evil[a]
will be to you Korazin and Beit-Tsaidah![b] If the wonderful deeds that
were done in you were done in the land of Tsor[c] and Tsidon,[d] they
would have done repentance in sacks and ashes. 22 And I say to you
that those of Tsor and of Tsidon will have a smaller punishment than
you at the day of judgment. 23 And you, Kephar Nachum who rose up
unto the heavens, you will go down unto she'ol.[e] For if the wonders
that were done in you, were done in [Sedom],[f] they would still have
done repentance until this day. 24 But I say to you that the Sedomim[g]
will be punished with a smaller punishment in the day of judgment
than you."

25 (17r) Then at that time Yeshua Mashiach said, "May you be praised
Father, Creator of heavens and earth, that you hid these words[h] from
the wise ones knowing literature, and made them known to the
blameless[i] ones. 26 And so it is Father, just as it is pleasing before you.
27 My father gave me power over everything he has,[j] and there is no
one knowing the Son except the Father. And there is no man knowing
the Father except him who the Son wants to reveal *him* to.

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[a] Or "Disaster" or "Calamity."

[b] Hebrew name for 'Bethsaida.'

[c] Hebrew name for 'Tyre.'

[d] Hebrew name for 'Sidon.'

[e] The place of the dead. To learn more about the Biblical definition of '*she'ol,*' see: Gen. 37:35; Num. 16:30-33, 1Sam. 2:6; Is 14:9-15; Eze. 31:15-25; Jonah 2:3; etc.

[f] Hebrew name for 'Sodom.'

[g] "Sodomites" or "People of Sodom."

[h] Or "things" or "matters."

[i] Or "perfect." Lit. "complete."

[j] Or "everything that he *has power over*."

28 Let all those who are troubled and oppressed come unto me, and I
myself will help you. 29 And carry my yoke upon you and learn from
me, that I am humble and restful of heart, and you will find rest in
your nephashot,[a] 30 for my yoke is restful and my burden is easy."

12:1 Then Yeshua on a certain Shabbat[b] passed by sowed fields, and
his talmidim being hungry, took of the ears of grain and ate. 2 Then
the Perushim who saw it said to him, "Your talmidim do what is not
proper to do on the Shabbat." 3 So Yeshua said to them, "Have you
yourselves never read what Dawid did when he became hungry, he
and those who were with him? 4 That he entered into the house of El,
and they ate the set-apart loaves, which loaves he and those who were
with him were not worthy to eat, but *were* for the priests alone? 5 And
have you yourselves never read in the law that the priests at times
break the Shabbatot[c] in the Sanctuary with no (17v) iniquity?[d] 6 Truth I
say to you that he who is here, he is greater *than* the Sanctuary. 7 And
if you consider what I want to say,[e] 'I desire steadfast-love more than
offering,' you yourselves would not at any time have punished[f] the
'erring ones.'[g] 8 For the Son of Eloah is Adon also[h] of the Shabbat."

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[a] Plural of '*nephesh*,' lit. "breath," which means 'life,' or 'soul,' – take note, not the Greek understanding of 'soul.'

[b] The Hebrew word for 'Sabbath.'

[c] Hebrew for 'Sabbaths.'

[d] Or "without guilt."

[e] Or "what I mean by: "I desire…"

[f] Or "condemned."

[g] By context the 'so-called erring ones.'

[h] Refer to Mark 2:28 in the Hebrew Gospels version to find the full quote of what Yeshua said.

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9 And when he had passed on[a] further, he came to their house of
assembly. 10 And there was a man with the hand dried out. And they
asked him if it was proper to cleanse him on the Shabbat, in order that
they could slander [him]. 11 But he said to them, "Who is there of you
who has a sheep, if it falls into a pit on the Shabbat does not take it
out? 12 How much better is the man than the sheep?! And in this
respect it is proper to do good **on** the **Shabbat**." 13 And then he said to
the man, "Stretch out your hand" – and it was stretched out. It was
restored to him with health like the other. 14 And then the Perushim
went out and held a council against him – by what means they would
be able to kill him.

15 When Yeshua knew this, he departed from them and many peoples[b]
went after him, and he healed them – **all of them**. 16 And he
commanded that they should not publish it, 17 so that what was said
by Yeshayah the prophet should be fulfilled, saying, 18 "See you my
Son whom I chose, and my beloved, who is exceedingly pleasing to
my nephesh. I will place my Ruach[c] on him, and I will make
righteousness known among the peoples.[d] 19 He will not argue nor cry
out, nor will any man hear his voice in the street. 20 A crushed reed
(18r) he will not break, the smoking wood he will not quench, until
they go forth to the mighty judgment, 21 and in his name the islands
will hope."

22 And then they sent a satan-possessed one to him, blind and dumb,
and he healed him in such a way that he spoke and saw. 23 And all the

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[a] Lit. "when he was brought on further."

[b] Or "many crowds."

[c] Or "Spirit."

[d] Or "nations."

people were astonished and looked and said, "How could this not be
the Son of Dawid?"[a] 24 But when the Perushim heard this they said,
"This *man* does not drive out the demons except by the power of
Ba'al-Zevuv,[b] the prince[c] of the demons." 25 So Yeshua, who knew
their thoughts said, "Every kingdom that is divided in itself will be
desolated, and every city or house that is divided will not stand. 26
Thus, if one demon drives out the other, they are divided among
themselves – so how will their kingdom be prolonged? 27 If I drive
out the demons by the power of Ba'al-Zevuv – your sons, by what
power do they drive them out? And because of this they will be your
judges. 28 But if I by the Ruach of El drive out the demons – if so, did
not the heavenly kingdom come among you? 29 And how will one be
able to enter into the house of the strong and mighty man – and to
break it if he does not first bind him by power? And afterwards he can
rob him of his house. 30 Whosoever is not with me is against me. And
whosoever does not gather with me, scatters against me. 31 And in this
respect I say to you that an iniquity of a curse will be atoned for the
men, except whosoever says a curse against Ruach Ha-Qodesh.[d] 32
For whosoever speaks against Ruach Ha-Qodesh will not have
atonement in this world or in the coming world.

33 (18v) Every good tree produces good fruit, and a bad tree produces
bad fruit. Therefore man recognizes the tree **by the fruit**. 34
Genealogy[e] of serpents, how are you able to speak good while you are
evil? The mouth speaks of the abundance of the heart. 35 A good man

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[a] Or possibly 'How *is this possible*?! Is this not the Son of Dawid?'

[b] Lit. "Lord of Flies."

[c] Or "chief."

[d] Or "the Set-Apart Spirit."

[e] Or "Lineage."

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gives good things[a] from his treasure, but the evil man from an evil
treasure gives[b] evil. 36 Because of this I say to you that *for* every
weighty speech that is spoken among the men, a man will have to
give a report to El in the day of judgment. 37 You will *either* be saved
because of your words, or you will be utterly destroyed **because of
your words**."[c]

38 Then some of the wise ones knowing literature and the Perushim
answered him saying, "Rabbi, we want to see some sign from you." 39
But Yeshua answered them, "*O* evil nation - no sign will be given to
you except the sign of Yonah[d] *the* prophet. 40 For just like Yonah was
in the belly of the fish three days and three nights, so will the Son of
the virgin be in the heart[e] of the earth, three days and three nights. 41
The nobles of Nineweh[f] will stand up for[g] the day of judgment with
this nation, and they will punish[h] it, for they performed repentance at
the preaching of Yonah, and here is *one* greater than Yonah. 42 And
the queen of Sheva will stand up for[i] the day of judgment with this
nation and will punish[j] it, for she came from the end[k] of the world to
hear the wisdom of Shelomoh,[l] and here is *one* wiser than Shelomoh.

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[a] Or "words."
[b] Lit. "vows."
[c] Possibly a question: "Will you be saved because of your words or will you be utterly destroyed because of your words?"
[d] Hebrew name for 'Jonah.'
[e] Or "inside the earth."
[f] Hebrew name for "Nineveh."
[g] Or "at."
[h] Or "condemn."
[i] Or "at."
[j] Or "condemn."
[k] Or possibly "from a chief *nation*."
[l] Hebrew name for 'Solomon.'

43 Now, when the satan goes out of a man he walks by difficult places,
(19r) seeking rest, and he does not find *it*. 44 Then he says in himself: 'I
will[a] return unto my house that I went out of.' And when he comes,
he finds it cleansed and pure of all divinations. 45 Then he goes and
takes seven spirits more evil than himself, and they enter there and
stay *there*. And at the end of that man, they will be more evil than at
the beginning. And his last works more evil than the first ones.
Something just like this is about[b] to come[c] to this evil nation."

46 And while he spoke unto the people, his mother and his relatives
stood outside and wanted to speak with him. 47 Then a certain man
said to him, "Your mother and your relatives are standing outside and
are asking *for* you." 48 So Yeshua answered and said to him, "Who is
my mother? And who is my brother or my relative? 50 Everyone who
does the will[d] of my Father who is in the heavens – he is my brother
and my sister and my mother."

13:1 And that day Yeshua went out of the house and went to the sea
and sat by its shore. 2 And many people gathered there. Because of
this he went up into a boat and sat, and all the people stood on the
shore of the sea. 3 Then he told them many parables. And he said, "A
certain man went out to sow his seed, 4 and while he was sowing,
some kernels fell by the road. Then some of the birds came and ate
them. 5 And some fell (19v) in a place[e] of stones where there was not
much soil, and they sprouted immediately, for they did not have deep

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[a] Or "Let me."
[b] Or "yet."
[c] Or "happen."
[d] Or "goodwill."
[e] Or "field."

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soil. 6 But when the sun heated them, they dried up for they did not
have a root. 7 The others fell between the thorns.[a] The thorns grew up
and strangled them. 8 The others fell in good ground, and produced
much fruit, in one – a hundred, in one – fifty, in one – thirty. 9
Whosoever has ears, hear!”[b]

10 Then some talmidim came near unto him and said to him, “Why do
you speak in comparisons?” 11 And he answered them saying, “To
you is given to understand the confidential[c] counsels of *the* kingdom
of the heavens, but not to them. 12 Whosoever has, let him give to
man, and let him give abundantly. And whosoever does not have, this
little that he has a man will rob from him.

13 And because of this, one speaks in comparisons: in order that
seeing they will not see, and hearing they will not hear, and not
understand. 14 In order that the prophecy of Yeshayah should be
fulfilled in them – saying, ‘You will hear but not understand, and you
will see, but not perceive. 15 For the heart of this people is fat, and its
ear is heavy, and their eyes have been shut on account of this: that
they may not see and not hear, and not understand with their heart,
and not repent that he would heal him.’[d] 16 But your eyes are blessed,
for they see; and your ears, for they hear. 17 For in truth I say unto **you**
that many prophets and many scribes longed to see what you see, but
did not see *it*, and to hear what you hear, (20r) but did not hear *it*.

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[a] Or “thorn bushes.”

[b] The Hebrew word שמע (*Shama*) has a dual meaning – it means to hear and act accordingly (obey).

[c] Or “private.”

[d] Or “and be healed.”

18 Therefore you must hear[a] the parable of him who sows. 19 He who
sows is the preacher. And the seed is the word of YHWH. He who
hears the word of YHWH but does not understand it – Ha-Satan
comes and uproots it from his heart. And this is the seed that fell close
to the road. 20 And that which fell between the stones is he who hears
the word of YHWH and receives it with joy, 21 however, he does not
have a root and dries up quickly, for through indignant[b] speech they
are immediately confused. 22 That which fell between the thorns, is he
who hears the word of YHWH, but he has sighings[c] about this world
– to gather, *and it* strangles *some* of the word of YHWH which was
sown in his heart, and it does not produce fruit. 23 But that which fell
in *the* good ground, is he who understands the word of YHWH, and
obeys it, and produces fruit and good works, one has a hundred, and
one fifty, and one thirty."

24 And there was another parable before them – he said, "The
heavenly kingdom is like a man who sowed good seed in his field. 25
But while the men were sleeping, his enemies came and sowed
thistles[d] upon it[e] – among the wheat – and went *away*. 26 And when
the plants grew up and produced fruit – then the thistles were seen
among the wheat. 27 So the servants came and said to the master, 'Did
you yourself not sow good wheat in your field? If so, who sowed
thistles upon it?' 28 And he said to them, (20v) 'The enemy-man[f] did
this thing.' So the servants said, 'Do you want that we should go and

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[a] Meaning "hear and understand."
[b] Or "cursing."
[c] Or "worries."
[d] Or "nettles."
[e] Referring to "the field."
[f] Lit. "the man – the enemy."
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gather it?' 29 But he said: 'No,[a] that you do not root up the wheat with
the thistles. 30 Leave everything until the harvest. And at the time of
the harvest, I will say to the reapers, 'First gather the thistles, and bind
them in burdens and burn them, but gather the wheat into my
granary.'"

31 He told them another parable, "*The* kingdom of heavens is like the
mustard seed that a man plants in his field, 32 which is smaller *than* all
the seed-vegetables, but when it grows up is bigger *than* all the seed-
vegetables, and becomes a tree – big enough that the birds may rest
and stay in its branches." 33 He told them another comparison, "The
heavenly kingdom is like leaven which the woman takes and hides[b] it
and mixes it into three measures of flour until everything is
leavened." 34 All these words Yeshua spoke in comparisons. 35 On
account of this[c] was fulfilled the prophecy *which* says: "I will open
my mouth with parables, and I will speak words hidden from
antiquity."

36 Then he let the troops[d] go and he came into the house. And his
talmidim came near to him saying, "Explain for us the comparisons of
the thistles of the field?" 37 So he answered and said, "He who sows
good seed is the Son of the virgin. 38 The field is the world and the
good seed are the righteous ones, but the thistles are the evil ones. 39
(21r) And the enemy who sows them is Ha-Satan. And the time of the
harvest is the end of the world, and the reapers are the messengers. 40

[a] The margin adds "בעבור." So the alternate reading is: "No, in order that you do not…"
[b] Meaning 'hides it by mixing it."
[c] The margin adds the word "תהיה." Thus the alternate translation is: "This happened in order to fulfill."
[d] Or "crowds."

For like a man who gathers the thistles and burns them, so it will be[a]
at the end of the world. **41** The Son of Eloah will send his messengers.
All the stumbling-blocks[b] in his kingdom and the evil ones, he will
place **42** in the fire of Gei-Hinnom, and there will be weeping and
trembling of teeth. **43** Then the righteous ones will shine like the sun
in the kingdom of their Father. Whosoever has ears to hear, let him
obey.[c]

44 And the heavenly kingdom is like gold hidden in a field, which,
when a man found it, *he* hid it. And because of his joy he sold all that
he had, and bought that field. **45** Moreover the heavenly kingdom is
like a merchant who searches *for* valuable stones. **46** And when he
found a good valuable stone[d] he went and sold everything that
belonged to him, and bought the stone.

47 Moreover the heavenly kingdom is like a net which a man places in
the sea, that gathers all kinds of fish. **48** And when they take it out,
they select the good ones into their vessels, but they cast out the bad
ones. **49** So it will be at the end of the world – the messengers will
come and separate the evil ones from the good ones, **50** and will place
them in the way of fire, and there will be weeping and shaking of
teeth.

51 Did you understand all these words?" And they said, "Yes." **52** And
he said to them, "Therefore every wise scribe is like unto *the*

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[a] Or "happen."
[b] See e.g. Zeph. 1:2-3, could also mean "those who cause to stumble."
[c] The Hebrew word שמע (*Shama*) has a dual meaning – it means to hear <u>and</u> act accordingly (obey).
[d] Or "good gem."

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heavenly kingdom, and unto a father of riches,[a] who gives from his treasure many (21v) new and old things."

53 And it happened, when he ended these comparisons, *that* he
departed from there, 54 and came to his own land, and taught them in
the houses of their assemblies, until they were [amazed], saying,
"From where does this *man* have so much wisdom and so much
power? 55 Is this not the son of a smith? And is he not [like] his
mother? And his brothers[b] Ya'aqov and Yoseph and Shimon and
Yehudah 56 and his sisters[c] – all of them are with us. From where does
he have all of this?" 57 And they were offended in him. But Yeshua
said to them, "No prophet is without honor, except in his land or in
his house." 58 And he did not do many wonders there, because of their
small faith.

14:1 At that time Herod *the* Tetrarch heard *of* Yeshua, 2 and said unto
his sons, "This is Yochanan Immerser who returned to life and
performs wonders." 3 For Herod detained Yochanan bound,[d] because
he caught him for the sake of Herodias, the wife of his brother. 4 For
Yochanan said to him, "It is not fit to take your brother's wife for
yourself." 5 And because of this Herod wanted to kill him, but he
feared the people who held him as a prophet.

6 And on the birthday of Herod, Herod made a dance for [*the
daughter of*][e] Herodias before all. And it was very pleasing to Herod.
7 Because of this thing he swore (22r) that he would give her everything

[a] Or "a rich father."
[b] Lit. "his male relatives."
[c] Lit. "his female relatives."
[d] Or "kept Yochanan imprisoned."
[e] See 14:11 and Mark 6:22. This was Herodias' daughter who danced before them all.

that she would ask him. **8** (But she had been cautioned by her mother.)
She said, "Give me the head of Yochanan Immerser." **9** Then the
king was grieved, but on account of the oath and because of guests
who saw him [swear], he did not want to change. So he commanded
that he[a] should *right* then[b] give her the head of Yochanan
Immerser. **10** Then he[c] cut off the head of Yochanan in the house of
the prison, **11** and they brought the head in one of the flat vessels of
wood, and they gave it to the young girl and she took it to her mother.

12 Then his talmidim came and carried away the body, and buried it,
and came and reported to Yeshua. **13** And when Yeshua heard it he
went up into the boat and turned his face[d] unto the wilderness. So
when the people knew *it*, they went after him by foot from all the
cities. **14** And when he saw so many peoples[e] he was filled with
compassion and healed their diseases. **15** And when it was evening the
talmidim said to him, "This place is desolate and the time is passing
by, let the peoples go into the villages and buy food." **16** But Yeshua
answered them, "They do not need to go, you yourselves must give
them to eat." **17** They answered him, "We have nothing here besides
five loaves and two fishes." **18** So he said to them, "Bring them to
me." **19** And he commanded that the people should sit on the grass.
Then he took the loaves and the two fishes, and looked into the
heavens and blessed them – and broke them and gave them to the
talmidim. And the talmidim gave them to the people. **20** And all of
them ate and were satisfied. And of the leftovers remained twelve full

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[a] The executioner.

[b] Prob. means 'immediately' or 'without any delay' like the English 'there and then.'

[c] The executioner.

[d] I.e. "turned his face *to go to*," a common figure of speech also in the Tanach.

[e] Or "crowds."

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[lumps]. 21 And the number of those who ate were five (22v) thousand
men, besides both women and children. 22 Then immediately he
commanded the talmidim to go up into a small boat and to go into the
sea while the people departed.

23 And when the people had walked,[a] he went up onto the mountain to
pray. And when it was evening he was alone on the land. 24 But the
small boat was in the midst of the sea. And they were bearing
suffering, for the wind was against them. 25 But in the fourth watch of
the night, Yeshua came to them walking on the sea. 26 They were
terrified. And because of much fear[b] they cried out. 27 Then Yeshua
immediately spoke to them. And he said to them, "Have good trust in
El, I am he, do not fear." 28 Shimon Keipha answered him and said,
"Adon if you are him,[c] do you want that I myself come unto you upon
the water?" 29 And he said, "Come." Then Shimon Keipha went down
from the small boat and walked on the water to come to Yeshua. 30
Then he saw *the* mighty wind as he was coming, and feared. And
when he began to sink,[d] he cried out saying, "Adon, save me!" 31 And
immediately Yeshua stretched out his hand and took him, and said,
"Man with a little faith,[e] why did you fear?" 32 And when he went up
into the vessel, 33 they came and worshipped him saying, "Truth[f] –

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[a] Or "left."

[b] Or "dread."

[c] Meaning 'if it is you.'

[d] Lit. "enter."

[e] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[f] Or "Truly."

you are the Son of Eloah." **34** And immediately they reached[a] the land
at Ginneisaret.[b]

35 And when the men of that place recognized him, they sent in all the
land and they sent to him all the sick ones, **36** and entreated him that
they might only touch the edge of his clothes, and all those who
touched were immediately healed of *their* diseases.

15:1 (23r) Then the scribes and Perushim from Yerushalayim drew
near[c] to him, and they said, **2** "Why do your talmidim transgress the
Tiqunim[d] of the ancient ones? Why do they not ritually wash their
hands when they want to eat?" **3** But he answered them and said,
"And why do **you** transgress the commandments of El on account of
your decrees? **4** Did not El say, 'Honor your father and your mother'?
And, 'whosoever curses his father or his mother' – that 'he must die'?
5 But you say that any man may say to his father and his mother,
'Anything profitable that I or you may have – it is a freewill offering.'
6 And *so* he does not[e] honor his father and his mother. You yourselves
transgress the commandments of YHWH on account of your evil[f]
ordinances. **7** Rightly[g] did [Yeshayah] speak about you, saying, **8** 'This
people[h] which honors[a] me with words but their heart is far from

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[a] Lit. "they took."
[b] Gennesaret.
[c] Or "approached him."
[d] "Tiqunim" (masculine of Taqanot) are manmade 'regulations,' or manmade amendments or 'improvements' to the Torah, that are not a part of the original commandments of YHWH's Torah.
[e] It is uncertain where the Pharisees' quote ends. If this phrase is still part of what the Perushim said, it would mean: 'And *so* he does not have to…'
[f] The margin reads "deceitful."
[g] Lit. "good" or "well."
[h] Or "nation."

me, 9 they honor [me] in vain, imposing your instructions and
commandments of the men.'"

10 Then he called the people unto him and said, "Listen and pay
attention – 11 that which enters into the mouth does not defile it." 12
And then his talmidim drew near to him *and* said, "Do you know that
the Perushim were offended because of the word which they heard?"
13 So he answered them and said, "Every plant that my Father did not
plant will be uprooted. 14 Let them alone, for they are blind leaders of
blind ones. And the blind who leads another blind, the two of them[b]
will fall into the grave." 15 (23v) Keipha answered and said, "Explain
this comparison to us." 16 So he said to them "Are you still without
understanding? 17 Do you not understand that everything that enters
into[c] the mouth, enters into the belly, and goes out from the rear
part?[d] 18 But that which comes out from the mouth comes from the
heart, and it is that which[e] defiles the man. 19 For from the heart goes
out evil thoughts, murders, adulteries, thefts, false testimony, cursing.
20 These things defile the man – *but* ritually unwashed *hands*[f] do not
defile him."

21 And Yeshua departed from there and went away into the regions
beyond Tsor and Tsidon. 22 And behold, there came a Kena'anit
woman,[g] who came from those regions – she was walking after

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[a] Hebrew singular, speaking of the nation as a whole.
[b] Or "both of them."
[c] Altered by scribe / proof reader to "by the mouth."
[d] Or "goes out at the rear?"
[e] Or "and that is what."
[f] Lit. "ritually unwashed ones/things" feminine plural, and thus refers to "hands" which are feminine plural in Hebrew.
[g] Or 'a woman of Kena'an (Canaan).'

Yeshua, crying out, and saying, "Have mercy[a] on me without fear,
Son of Dawid! Ha-Satan is troubling my daughter." **23** But he did not
answer her a word. Then the talmidim came and entreated him if he
could not let her go away, "for she is crying after us." **24** But he
answered, "I am not sent, except to the sheep that are lost – the house
of Yisrael."[b] **25** And she came and worshipped him, saying, "Adon,
help me." **26** But he answered and said, "It is not good that a man
should take bread away from the sons, and that he should give it to
the dogs to eat."[c] **27** So she said, "It is true, however it is true that the
puppies eat crumbs that fall from the table of their master." **28** Then
Yeshua answered and said, "Woman, great is your faith[d] – that which
you desire **will be done** to **you**." And her daughter was healed in that
hour.

29 And when Yeshua (24r) departed from there he came to the shore of
the sea of Gelilah and went up onto the mountain and sat there. **30** And
a multitude of a troop[e] drew near to him, who led dumb ones, blind
ones, lame ones, and disabled ones, and many others. And they cast
themselves down to his feet, and he healed them, **31** until the people
were amazed when they saw that the dumb ones were speaking, and
the lame ones walking, *and* the blind ones seeing – and *they* praised
the Elohim of Yisrael.

32 Then Yeshua called his talmidim and said, "I have compassion on
the people because they stayed *here for* three days and they have

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[a] Lit. "mercifulness."

[b] Or "the lost sheep *of* the house of Yisrael."

[c] Or "It is not good if a man takes bread away from the sons and gives it to the dogs to eat."

[d] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).

[e] Or "a numerous crowd."

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nothing to eat. And I do not want to send them away in fasting, that
they do not faint on the way."33 So the talmidim said to him, "Where
should we find so much bread in the wilderness, that so many people
could be satisfied?" 34 But Yeshua said to them, "How many loaves
do you have?" And they said, "Seven, and a few fishes." 35 Then he
commanded the people that they should sit on the ground. 36 And
afterwards he took the seven loaves and the fishes, and he did a prayer
of thanksgiving to YHWH and broke them and gave them to his
talmidim, and the talmidim gave them to the people. 37 And all of
them ate and were satisfied. And of that which remained, they took up
seven full [lumps]. 38 And those who ate were about four thousand
men, besides women and children. 39 Then he let the people go and he
went up into a small boat and his talmidim with him, and they came
into the country of Magdala.

16:1 (24v) Then the Perushim and the Tsaduqim approached him to
tempt him, imploring[a] him that he would show them some wonders
from the heavens. 2 But Yeshua answered them and said to them,
"You say in the evening, 'Tomorrow there will be bright light, for the
heavens are red,' 3 and in the morning you were saying, 'Today there
will be rain, for the heavens are dark.' If so,[b] you know to judge the
color of the heavens; but are you not able to recognize the sign of this
time? 4 An evil and perverse nation asks a sign, and no sign will be
given to you, except the sign of Yonah the prophet." Then he
separated himself from them and went away.

5 And when they came to the shore of the sea to pass on further, they
forgot to take their bread. 6 Then he said to them, "Beware of the

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[a] Or "begging."
[b] Or "thus."

leaven of the Tsaduqim and Perushim.” 7 So they thought in their
inward parts saying, ‘He says *this* because we do not have bread.’ 8
But Yeshua, who knew what they thought, said to them, “What do
you think in yourselves, men without believing?[a] You think *that I*
said this because you do not have bread? 9 Why do you not
understand or remember the five loaves and the five thousand men,
and how many [lumps] remained? 10 And the seven loaves and four
thousand men, and how many [lumps] remained? 11 And why do you
not understand that I am not speaking about the bread? But I say to
you that you must beware[b] (25r) of the leaven of the Tsaduqim and the
Perushim.” 12 And then they comprehended that he did not speak
about the leaven of the house, but of the doctrine[c] of the Perushim and
the Tsaduqim.

13 Then Yeshua came into the borders of Caesarea Philippi. And he
asked his talmidim, “What do the men say about me?” 14 And they
said, “Some men say that you are Yochanan Immerser, but some
say Eliyahu,[d] and others Yirmeyahu, or one of the prophets.” 15 So
Yeshua said to them, “And you, what do you say about me?” 16 Then
Shimon Keipha answered and said, “You are Mashiach, the Son of
the living El.” 17 And Yeshua answered and said unto him, “Blessed
are you Shimon son of Yonah, for flesh and blood did not teach you,
but my Father who is in the heavens. 18 And I say to you that you are
Keipha and upon this stone I will build my assembly. And moreover,
the doors of Gei-Hinnom will not have power[e] against you,[a] 19 for I

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[a] Meaning ‘who do not believe.’

[b] Lit. “guard yourselves from.”

[c] Lit. “teaching.”

[d] Hebrew name for ‘Elijah.’

[e] Or “will not overcome you.”

will give you the keys[b] of the heavens. And all that you will bind on
the earth will be bound in the heavens, and all that you will loosen in
the earth will be loosened in the heavens." 20 And then he commanded
his talmidim that they should not make known to any man that he is
Yeshua Mashiach.

21 And from that day and further on, he began to announce to his
talmidim that it was obligated that he should go into Yerushalayim,
and suffer **many things** by the scribes and by the chief priests, and
die, and stand up alive on the third day. 22 (25v) And then Keipha took
him to one side[c] and began to rebuke him, saying, "El will not
consent that it will happen to you Adon." 23 But Yeshua turned,
saying to Keipha, "Go away from behind me, adversary.[d] Do not
trouble me, for you do not understand[e] the words of El, but of the
men."

24 And then Yeshua said to his talmidim, "Whosoever wants to follow
after me is[f] obligated that he should give up hope for himself, and that
he take his warp and woof[g] and follow after me. 25 For he who wants
to save his nephesh in this world can save it, but he will lose it
because of me.[h] 26 What will it profit a man if he gains all the
underground treasures[i] of the world, and the nephesh is lost?[a] And

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[a] "you" is singular in Hebrew throughout verses 18 and 19.

[b] The same Hebrew consonants could also be read as: "of the gates of the heavens."

[c] Or "took him aside."

[d] Hebrew "satan," means 'adversary' or 'accuser.'

[e] Or "consider."

[f] Or possibly " – *it* is obligated."

[g] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross.'

[h] Hebrew ambiguous, could also translate as "… in this world will save it when he loses it for me."

[i] Or "secret treasures."

what good exchange is the man able to make for his nephesh? **27** In
this way El *will come* – with [the glory of] his Father with the
messengers, and then he will return[b] to every one according to his
deeds. **28** Truth I say to you that some of these who are here will not
die, until they have seen the Son of Eloah coming in his kingdom."

17:1 And after [five] days he took Keipha, Ya'aqov and Yochanan his
brother, and after he brought them up onto one exceeding high
mountain, **2** the figure[c] was changed before them, and the form[d] of his
face shone like the sun, and his garment was like snow. **3** Then
Mosheh and Eliyahu appeared to him, talking with him. **4** And Keipha
said to Yeshua, "Adon, it is good to stay here.[e] If you **(26r)** want, let us
make here three tents, one for you, and one for Mosheh and one for
Eliyahu."

5 And while they were still speaking, a white[f] cloud overshadowed
them, and a 'bat qol'[g] came from the midst of the clouds, saying,
"This is my son, my beloved, he who is very pleasing to me." And
they heard *it*. **6** And when the talmidim heard this, they fell upon their
faces and they had a great trembling. **7** Then Yeshua came near to
them and said to them, "Stand up, do not fear." **8** And they lifted up
the eyes and did not see any man except Yeshua only. **9** And as they
went down from the mountain he commanded them and said, "Do not
tell the vision **to any man** until the Son of El returns to life." **10** And

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[a] Or "perished."

[b] Meaning "repay."

[c] Or "his figure."

[d] Or "appearance."

[e] Lit. "in this place."

[f] Could mean "bright."

[g] Lit. "a daughter of a voice," the Hebrew way of saying, "a voice from heaven."

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his talmidim asked him saying, "What is this that[a] the wise ones of
the law say that, 'Eliyahu will come first'?" 11 So he answered them
and said, "Eliyahu will come and restore everything,[b] 12 and I say to
you that he did come, and they did not recognize him, but they did
unto him all their pleasure. *Even* so will the Son of Eloah bear the
death because of them." 13 And then his talmidim understood that he
spoke about Yochanan Immerser.

14 And when he came there, one man came and knelt down before
him, 15 saying, "Adon, have mercy on my son, for he is lunatic, and
suffers great evil[c] in the fire and in the water, 16 and I sent him to your
talmidim, but they were not able to heal him." 17 So Yeshua answered
and said, "Refusing and perverse nation, how long[d] will I stay with
you? Bring him to me." 18 And Yeshua (26v) rebuked the satan, and he
went out, and the young man was cleansed in that hour.

19 Then the talmidim drew near in privacy, and they said to him,
"Why were we ourselves not able to drive him out?" 20 Yeshua said to
them, "Because of the smallness of your faith. Truth I say to **you** that
if you had faith[e] like one grain of mustard, and you said *that* this
mountain should be changed from this place to another – that it would
be changed, and nothing would be too great for you to do.[f] 21 But this
stature[a] *of* satan is not driven out except by prayer and by fasting."

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[a] Or "Why do the."
[b] Could also be translated as "clarify all the words" – but compare Mark 9:12.
[c] Or "trouble."
[d] Lit. "until how much."
[e] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[f] Yeshua is not talking about faith in ourselves, but faith in YHWH. We cannot make up anything we want, and claim it and get it. Yeshua specifically gave the talmidim authority

22 While he stayed in Gelilah, Yeshua said to them, "The Son of Eloah
will be betrayed and delivered into the hands of the sinners, 23 and
they will put him to death, but on the third day he will rise." And they
were exceedingly anxious.

24 And as they were coming into Kephar Nachum, those who raised
the tribute came to Keipha and said, "Your teacher did not pay the
tribute." 25 And he said, "It is true." And when he entered into the
house, Yeshua approached him *and* said, "How does it appear[b] to you
Shimon – from whom is it fit *for* the kings of the earth to take tribute,
from their sons, or from the strangers?" 26 And he answered, "From
the strangers." So Yeshua said, "Surely[c] the sons are free. 27 But, that
we do not alarm them, go to the sea and cast *out* the fishhook, and the
first fish that you will catch – you must open its mouth and you will
find there all that should go up[d] – that which he asked,[e] and you must
pay[f] it for me and for you."

18:1 (27r) In that hour[g] the talmidim drew near to Yeshua, saying,
"Who is the greatest of all of us in *the* kingdom of heavens?" 2 So
Yeshua called a certain small boy and set him in their midst, 3 and
said, "Truly I say **to you** that if you do not repent and be[h] like this boy
you will not enter into *the* kingdom of heavens. 4 But he who will

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to drive out demons, and they should have had faith in Yeshua. See note on chapter 21:22.

[a] Lit. "measure."

[b] Or "seem."

[c] Or possibly "however."

[d] 'Go up' often means 'go up to the Temple' or 'go up to Jerusalem.'

[e] Or possibly "*for* this which he asked" i.e. for the tribute.

[f] Lit. "give."

[g] Or "At that time."

[h] Or "become."

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humble himself[a] like this boy, will be[b] great in *the* heavenly kingdom.
5 And whosoever will support one boy like this in my name, supports
me. 6 But he who offends[c] one of the little ones who believe in me, it
will be more fitting to him if he be hanged or cast into the sea, or *have*
a pair of millstones on his neck and be drowned in the depth of the
sea.

7 Woe to the world because of the stumbling-block![d] It is necessary
that the stumbling-blocks come, however, evil is he who offends
another![e] 8 If your foot or your hand is the stumbling-block, cut it off,
or[f] remove it far from you. For it is more fitting for you to enter into
the Garden of Eden crippled, than walking in Gei-Hinnom with two
hands or with two feet. 9 And if your eye offends,[g] uproot [it][h] and
remove [it][i] far from you, for it is more fitting for you to enter into the
Garden of Eden with one eye than *into* Gei-Hinnom with two. 10
Guard yourselves that you do not despise one of these small ones,

12 for I say to you – if any man (27v) has one hundred sheep and one of
them goes astray,[j] does he not leave the ninety and nine on the
mountains and go to search *for* that which went astray? 13 And if it

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[a] Or "become humble."

[b] Or "become."

[c] The Heb. concept of 'offend' is to cause someone to stumble. See "stumbling-blocks" in verse 7.

[d] Or "offence" or "he who causes to stumble." Lit. "cause of stumbling."

[e] Or "who causes another to stumble."

[f] The word "or" possibly indicates that the application of the parable follows: 'remove the stumbling-blocks far from you.'

[g] Or "who causes to stumble."

[h] Inserted from Vat. library Ebr. 101.

[i] See above note.

[j] Or "becomes lost."

happens that he finds it, truly I say to you that I[a] have more joy about
it than *about* the ninety and nine that were not lost.
14 If so,[b] it is not
from our Father who is in the heavens that one of these small ones
should perish.[c]

15 If your fellow[d] sins against you, then let them[e] [hurt][f] between you
and him. If he listens to you, you must relieve[g] him.
16 But if he does
not listen to you, take one companion with you, or two, for every
testimony is established by two or three.
17 And if with this, he does
not hear you, report it in the assembly; and if, when you tell it in the
assembly, he does not listen to you, remove far from him like an
enemy and publicize him.
18 Truly I say to you[h] that whatever you
will bind in the earth will be bound in the heavens, and whatever you
will loosen on the earth will be loosened in the heavens.

19 And again I say to you that – if there be in[i] two of you so much of
shalom upon the earth – that my Father who is in the heavens will
give to you all that you will ask –
20 for at the place where two or
three are gathered in my name, I am in their midst."

21 And then Keipha came near[j] and said, "Adon, a fellow[a] *who* sins
against me, how many times must I pardon him? Should I forgive him

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[a] Hebrew style, Yeshua is hinting that he is the shepherd.
[b] "if so" oftentimes mean 'thus.'
[c] Or "go astray" – same Hebrew word as in verse 12.
[d] Or "neighbor."
[e] Prob. the sins/offenses, but see alt. translation below.
[f] Or "offend." Could possibly mean: "let the *offences* be between you and him" in other words, 'first deal with it privately.'
[g] Or possibly 'you have gained him.'
[h] Throughout this verse "you" is plural in Hebrew.
[i] Or possibly "among."
[j] The margin adds "unto him" in a similar script as the main text.

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seven times?” 22 Yeshua said to him, “I, I do not say to you seven
times, (28r) but I say to you seventy times. 23 And therefore *the*
kingdom of heavens is like a man, a king, who wanted to hear a report
from his servants. 24 And when they began to relate[b] the report, they
brought one man who owed him ten thousand [coins].[c] 25 And when
he did not have anything to repay, the master commanded that they
should sell him and his wife and his sons, and whatever he might
have, and that it should be repaid.

26 Then that servant knelt down on the ground, pleading for grace, and
saying, ‘Master, have mercy on me, and I will repay you your debt.’
27 Then the master had compassion on the servant, and let him go, and
forgave him all the debt. 28 But when that servant had gone out, he
found one of his fellows who owed him one hundred plain coins, and
he grabbed hold of him and strangled[d] him, saying to him, ‘Repay
what you owe!’ 29 Then he pleaded with him for grace, and said,
‘Have mercy on me and I will repay you.’ 30 But he did not want to
give attention to[e] him but went and placed him in prison until he
would pay the debt.

31 And when the servants of the master saw this, they were very
dismayed. So they went unto the master and reported to him all that
he did to him. 32 Then the master commanded that they should bring
him to him.[f] And he said to him, ‘Evil servant, did I not forgive the

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[a] Or “neighbor.”

[b] Or “recount,” or “recite.”

[c] Shem Tov reads: “golden coins.”

[d] Or “choked.”

[e] Or “listen to.”

[f] “him to him” etc. is typical Hebrew.

debt that you owed me because you pleaded with me for grace?[a] 33
Therefore, should you not[b] have done the same[c] – by having
compassion on that other servant like I had on you?' 34 And the
master was grieved, and delivered him to oppression (28v) until he
should return[d] all the debt. 35 Just so will my Father who is in the
heavens do to you, if you do not forgive from a good heart your
fellows."

19:1 And it happened when Yeshua had finished these words, *that* he
departed from Gelilah and came into the borders of the land of
Yehudah beyond the Yardein valley. 2 And many peoples[e] came after[f]
him, and he healed them there.

3 Then the Perushim approached him, tempting him and asking him if
a man is able to divorce his wife because of any matter. 4 So he
answered and said, "Have you never read that at your beginning he
made a man and a woman, 5 and he said, 'On account of this a man
will leave his father and his mother and cling to his wife, and *the* two
will become one flesh'? 6 If so, they are no more two, but they are one
flesh. Therefore it is not fitting for man to separate what El joined
together."

7 Then they said, "Mosheh commanded that a man may give her a
letter of divorce, and divorce her." 8 But Yeshua said, "Mosheh
admitted to them that you may divorce your wives because of the

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[a] Or "because you implored me."
[b] Or "were you not supposed to."
[c] Or "have acted in the same way."
[d] Meaning 'repay.'
[e] Or "many crowds." .
[f] Lit. "were drawn after."
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hardness of your hearts, but at the beginning this was not your
[practice]. 9 Only, I say to you that every man who divorces his wife –
if he does not do it on account of her adultery – and takes another,
performs adultery."

10 The talmidim said to him, "If it is so between the husband and the
wife *then* it is not obligated that one takes a wife." 11 So he (29r) said,
"None of you can understand this word except to whom knowledge is
given to understand. 12 There are some men who are born eunuchs
from their mother's womb, and some are eunuchs by the hand[a] of
man, and some are eunuchs for the sake of *the* kingdom of heavens.
Whosoever is able to understand, let him understand it."

13 And then they presented small children to him, in order that he
could lay his hands on them, and that he could pray for them. And the
talmidim rebuked them, 14 but Yeshua said to them, "Let the small
children come **to me**, and do not want to restrain them," "For," he
said, "*The* **heavenly kingdom** is going out from me among these." 15
And when he had laid the hands on them, he withdrew himself from
them.

16 And behold, one approached [him] and said to him, "Good Rabbi,
what good am I able to do that I may have everlasting life?" 17 So
Yeshua answered him, "Why do you say[b] unto me 'good'? One alone,
YHWH is good. If you want to understand everlasting life, keep and
establish the commandments." 18 Then he said, "And what are they?"
So Yeshua said, "'You must not commit murder,' 'You must not
commit adultery,' 'You must not steal,' 'You must not bear false

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[a] Or "control."
[b] Or "call me."

witness,' **19** 'Honor your father and your mother,' '…but you must
love your fellow[a] as yourself.'" **20** And the young man said to him,
"All of this I kept well,[b] what do I still lack?" **21** Yeshua said to him,
"If you want to be complete, go and sell what you have and give it to
the poor ones, and you will have a treasure in the heavens. And come
and follow (29v) after me." **22** And when the young man heard this he
was grieved, for he was a man that had many[c] possessions.

23 Then Yeshua said to his talmidim, "Truly I say *that* it is not feasible
for the rich ones to enter into the heavenly kingdom. **24** Moreover I
say to you, *that* it is graded an easier matter *for* a camel to pass
through a hole like *that of* a needle, than *for* a rich man to enter into
the heavenly kingdom." **25** And when the talmidim heard this they
were very astonished and said, "If *this* is so, who is able to save us?"
26 But looking at them Yeshua said to them, "Among the men it is a
matter too difficult to understand, but for El *it* is an easy matter to do
all the things *that* are pleasing to him."

27 And then Keipha answered and said unto him, "Behold,[d] **we** left all
the world and are following after you, what reward will we have?" **28**
So Yeshua said to them, "Truly *I say*[e] to you who followed after me –
that at the end of the world when the Son of YHWH will come *and* sit
in the house of his image,[f] that you will sit over those twelve,[a]

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[a] Or "neighbor"
[b] Lit. "in good."
[c] Or "great."
[d] Lit. "behold that" – could mean "because."
[e] The italics can be avoided if the order of the English sentence is changed: "Truly, at the end of the world, when the Son of Eloah comes and sits in the house of his image, you who followed after me will sit…"
[f] Or "house of his splendor" – referring to the future temple, see e.g. Eze. 43:4,5,7.
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judging them – the twelve tribes of Yisrael. 29 And every man who
will leave his house unto *his* brothers, or father or mother or wife[b] or
sons or possessions because of my name, he will receive an hundred
for one as reward, and will lay hold of **everlasting life**. 30 And many
first ones will be last, and the last ones will be first."

20:1 (30r) "*The* heavenly kingdom is like a father of riches[c] who went
out in the morning to hire laborers for his vineyard. 2 And when he
had made an agreement with them for the value of one coin, he sent
them into the vineyard. 3 Then he returned to the marketplace[d] around
the third hour of the day, and found others who were standing idle at
the gate, 4 so he said to them, 'Go to my vineyard, and I will give you
something in-between.' So they went. 5 And he went again at noon,
and *when* it was the ninth hour. 6 And he did like this around the
eleventh hour, so he went out to the marketplace[e], and found others
standing idle like this *all* that day. Then he said to them, 'Why are
you standing idle *all* the day?' 7 And they answered *that it was*
because no man had hired them. So he said, 'Go to my vineyard.'

8 And when it was evening the master of the vineyard said to his
steward,[f] 'Call the laborers and give them their wages – begin from
the last ones unto the first ones.'[g] 9 And when those who went into the
vineyard at the eleventh hour came, they received everyone a coin. 10

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[a] Or "on them twelve."

[b] The Hebrew Gospel of Mark does not include "wife" and it is unlikely that Yeshua would encourage people to leave their wives. (See Mat. 19:3-9, where this same Hebrew word (עזב) means 'divorce.') Also, "sons" probably refers to adult children.

[c] Or "a rich father."

[d] Or "street."

[e] Or "street."

[f] Hebrew "מורש" – seems to mean 'one who has charge / authority over the possessions.'

[g] Or "start at the last ones *and work* toward the first ones."

Then the first ones came and thought to receive more, but they
received everyone a coin like this.[a] **11** And when they received *it*, they
murmured against the master of the riches,[b] **12** saying, 'These began to
work *at* a low[c] hour, and you made them equal with us who bore the
toil all the day!'[d] **13** But he answered one of them and said, 'Beloved,
(30v) I do not do to you any injustice, did you not make an agreement
with me for one coin? **14** Take that which is yours and go, for I want to
give to these last ones as to you. **15** Am I not able to do with what is
mine, according to my goodwill? And is your eye jealous when I do
good?' **16** And in this measure the last ones will be first, and the first
ones last. Many are the called ones, but few *are* chosen ones."

17 As Yeshua went up to Yerushalayim, he took *the* twelve talmidim
in confidence,[e] and said to them, **18** "See![f] – We are going up to
Yerushalayim, and the Son of El will be delivered into the hands of
the chiefs of[g] the priests and wise ones of the law, and they will
sentence[h] him to death, **19** and will deliver him to the Nephilim[i] to
make a mockery out of him, and to [beat him], and to lift him up with
warp and woof,[j] but he will stand up alive on the third day."

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[a] Meaning 'just like the others.'
[b] Or "rich master."
[c] Or "late."
[d] Or "all day long."
[e] Or "privacy."
[f] Or "take notice!"
[g] The word for "the chiefs of" is not in the main text, but is written in the margin in the same script as the main text.
[h] Or "condemn." Lit. "fine."
[i] Or "Gentiles."
[j] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross.'
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20 And then the mother of the sons of Zavdai approached him with her
sons, praying *and* entreating him, and she asked him a gift. 21 So he
said, "What do you desire?" And she said, "Are you willing[a] that one
of my sons may sit on your right side, and the other on your left in
your kingdom?" 22 Then Yeshua answered and said, "You[b] do not
know what you are asking. Are you able to bear the death that I
myself will bear?" So they said, "Yes." 23 And he said, "You will bear
my death, but *for* you *to* sit to my left, also *to sit* to my right is not in
my hand to give, but *is* (31r) for those whom my Father chose."

24 And when the ten had heard them, they were filled with wrath
because of the two brothers. 25 But Yeshua called them and said,
"You know well that the rulers of the world rule over the great
peoples with greater[c] power. 26 It will not be so in your midst.[d] Yea,
whosoever wants to be chief will be your attendant, 27 and he among
you who wants to be first will be your servant. 28 Just like the Son of
Eloah did not come to be served, but in order to serve, and in order to
give his nephesh to redeem many."

29 And when he went out of Yericho[e] many were walking after him. 30
Now two blind ones were sitting beside the road, and when they heard
Yeshua passing by, they cried out saying, "Yeshua, Son of Dawid,
have compassion on us!" Then Yeshua called them and said, "What
are you asking?" 31 (Now the people had rebuked them, "You must be
quiet!" But they cried out even louder, "Yeshua, Son of Dawid, have

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[a] Or "Please, may one of my sons sit on your right side."

[b] "You" is plural throughout verses 22-23.

[c] Or possibly 'exceeding great power.'

[d] "in your midst" means 'among you.'

[e] Hebrew name for 'Jericho.'

compassion on us!”) 32 So Yeshua called them, “What are you
asking? What do you desire *that* I should do for you?” 33 And they said,
“Adon, that you would open our eyes.” 34 Then Yeshua had
compassion on them and touched their eyes, and immediately they
saw, and walked after him.

21:1 And when they were close to Yerushalayim, and had come (31v)
by Beit-Pagai,[a] at the Mount of the Olives, he[b] sent two of his
talmidim, 2 saying, “Go unto this town which is before you, and
immediately you will find a female donkey, bound – and a foal with
her – loosen her, and bring her to me. 3 And if any man says
something to you, say that ‘Ha-Adon needs them for his work,’ and
immediately they will let her go.” 4 And all this was to fulfill the
prophecy of the prophet, saying, 5 “Say to the descendants of Yisrael,
‘Behold, your king is coming, humble: sitting upon the female
donkey, even a young ass – her foal.’”

6 The talmidim went and did as Yeshua commanded them. 7 And they
brought the female donkey and the foal, 8 and they laid their garments
on the road. And others cut off branches from trees and softened the
road with them. 9 And the troop *of people* who were walking with him
cried out, saying, “Hoshi’einu,[c] Son of Dawid! Blessed is he who is
about to come in the name of our Adon, our Savior! Blessed[d] are you
in the heavens!” 10 And when Yeshua Mashiach entered into
Yerushalayim, all the city was stirred up, saying, “Who is this

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[a] Hebrew for ‘Bethphage.’

[b] Lit. “then he sent.”

[c] Lit “save us!”

[d] Lit. “Praised.”

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Yeshua?” 11 So the people said, “This Yeshua is the prophet of
Netseret from Gelilah.”

12 Then Yeshua entered into the Sanctuary of El and drove out all
those who were buying and selling,[a] and turned the tables of exchange
upside down,[b] *and* thrust[c] away *the tables*[d] of those who were selling
doves. 13 And he said, “‘My house is a house of prayer’ – it is written,
but you made it (32r) a cave of robbers.” 14 Then the blind ones and the
lame ones came unto him to the Sanctuary, and he cleansed them.

15 And when the rulers of the priests and the wise ones of the law saw
the wonders that he did, and the children shouting in the Sanctuary,
saying, “Blessed[e] be the Son of Dawid!” they were angry. 16 So they
said to him, “Do you hear what they are saying?!” And Yeshua said,
“Yes, have you yourselves never read what the prophet said, ‘Adon,
you fulfilled the praise from the mouth of sucklings’?”

17 And he departed from there, from them, and went outside the city
and went into Beit-Anyah[f] and stayed there. 18 And in the morning as
he returned to the city, he was hungry. 19 Then he saw a fig tree close
to the road, and went there, and he did not find figs, but only leaves.
So he said, “From eternity[g] you did not give me fruit to taste.”[h] And

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[a] “buying and selling” means “trading.” This verse may, but does not necessarily mean that Yeshua also drove out the people who were buying from the other merchants.
[b] Lit. “from downwards to upwards.”
[c] Or “by thrusting away.”
[d] Understood from the preceding part of the sentence (called ‘gapping,’ common in Hebrew). Also see Mark 11.
[e] Lit. “Praised.”
[f] Hebrew name for ‘Bethany.’
[g] Or “You never gave me.”
[h] Or “to eat.”

immediately[a] the fig tree dried up. 20 And when the talmidim saw it
they were amazed – "How did it die *so* immediately?"[b] 21 Then
Yeshua said to them, "Truly I say to you that if you have faith[c] and
will not doubt – I am not only speaking of the fig tree, I am speaking
of a mountain – *that* if you will say that it must rise up and lay itself
down in the sea, that immediately it will do *so,* 22 and everything that
you will ask in prayer – when you have faith[d] you will obtain *it.*"[e]

23 And when he had come to the house of the Sanctuary and was
teaching, the chiefs of the priests and the elders of the people
approached him, saying, "By what power do you do these things?"
"And who gave you this ability?" 24 Yeshua answered and said to
them, "I (32v) myself will be asking one thing, and if you say[f] it, I
myself will answer by what power I am doing this. 25 The immersion
of Yochanan – from where is it? From the heavens or from the men?"
And they devised among themselves, saying, "If we say, 'It is from
the heavens,' then he will ask why we did not believe in him. 26 And
if we say 'From the men' – we fear the people, for all of them fear
Yochanan as a prophet." 27 So they answered, "We ourselves do not

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[a] Or "quickly."
[b] Or possibly "at how quickly it died."
[c] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[d] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[e] This does not mean that we may claim anything we want, and that we will receive it if we just believe hard enough. See James 5:17-18 and compare this with 1 Kings chapters 17-18. YHWH first told Eliyahu that there would be no rain, then Eliyahu prayed that it would happen and it did. Then YHWH told him that there would be rain, he prayed that it would happen and it did. He did not make this up himself. If YHWH tells us that something will happen we can pray for its fulfillment with faith and confidence in <u>him</u> and not in ourselves.
[f] Or "answer."
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know." And he said to them, "I also will not tell you by what power I
do these wonders."

28 "What resembles you? A certain man had ten sons. When the first
came,[a] he said, 'Son, go work in my vineyard today.' 29 But he
answered, 'I do not want to go.' Afterwards he regretted and went. 30
Then he approached Ha-Derech,[b] and said to him likewise. And he
said, 'I will go with pleasure.'[c] But he did not go. 31 Who of these two
did the will of the father?" So they answered, "The first." Then he
said to them, "Truly I say to you that the lustful lovers themselves and
the harlots go into the kingdom of YHWH **before you**. 32 For
Yochanan came showing the way of justice and you did not believe in
him, but the sinners and the harlots did believe him."

33 "Behold, another comparison I will tell you: There was a certain
man who was a father of riches,[d] who planted a vineyard and properly
closed it, and made a winepress in it, and built in it a tower in its
midst.[e] And afterwards he rented it to a laborer [f] (33r) and went on a
journey. 34 And when the time came to acquire the fruit, he sent his
servants to the laborers to acquire his fruits. 35 But the laborers took
the servants, and beat some of them, and killed some of them. 36
Afterwards the master *again* sent his servants to the laborers to
receive his fruits. And they were better and more,[g] but they did to
them just like they had done to the others. 37 At last he sent to them

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[a] Or possibly 'when he came to the first.'
[b] Prob. another one of his sons.
[c] Or "joy."
[d] Or "a rich father."
[e] Or "inside it."
[f] Singular in ms., sometimes Hebrew uses singular for plural (collective use).
[g] Or "better and greater."

his son, saying, 'They will lift up honor[a] to my son.' 38 But when the
laborers saw him they said among themselves, 'This is the heir, let us
kill him that his inheritance may be ours.' 39 They took him outside
the vineyard and killed him.

40 Therefore, when the owner of the vineyard comes, what will he do
to the laborers?" 41 And they answered him, "He will destroy those
wicked ones, and rent the vineyard to other good ones who will return
to him the proper fruit in its time." 42 Yeshua said to them, "And you,
have you never read the scripture which says, 'The stone that the
builders of the wall rejected will be placed in the corner. It is a work
from El in your eyes'? 43 Surely, because of this I say to you that the
kingdom of YHWH will be taken **from you**, and given to nations who
will do his deeds. 44 He who will fall upon that stone will be crushed,
and it will crush him upon whom it falls."

45 And when the chiefs of the priests and the Perushim heard this they
recognized that he was speaking **about them**, 46 and they wanted to
lay hold of him. But they feared the people, for all of them regarded
him as prophet.

22:1 (33v) Then Yeshua answered them and told them a parable: 2 "*The*
heavenly kingdom is like a man – a king – who made a wedding for
his son. 3 Then he sent the servants to call the called ones[b] to the
marriage, but they were not willing to come. 4 And again[c] he sent
other servants, saying, 'You must say to the called ones:[d] I have
prepared a feast of cattle – cattle and birds, and everything is

[a] Or "show respect."
[b] Or "guests."
[c] Lit. "Another time."
[d] Or "guests."
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prepared, come to the wedding!' 5 But they despised him, and went –
the one further on, and another to his merchandise, 6 and the others
took the servants and beat them to death.[a] 7 So when the king heard
this he was grieved, and commanded to kill those murderers and to
burn their house.

8 Then he said to his servants, 'The wedding is prepared, but they who
were called are not worthy. 9 Thus, go into the ways and call all the
people that you will find to the wedding.' 10 The servants went and
gathered all[b] – the bad ones and the good ones, and the wedding was
filled with called ones.[c] 11 But he saw a man who was not clothed
with wedding garments, 12 and he said to him, 'Beloved, how did you
come in without a wedding garment?' But he was silent. 13 Then the
king said to his servants, 'Take him and bind his hands and his feet
and place him in a prison of darkness!'[d] And there he will bear
weeping and quaking of teeth. 14 Many are called ones, (34r) but few
are chosen ones."

15 And then the Perushim assembled and held a council of how they
could be able to capture Yeshua in[e] his word. 16 So they sent to him
their talmidim with servants of Herod, saying, "Rabbi, we know that
you are a faithful man and teach the way of El in truth, and you do not
regard any man, for you do not look at the bodies of the men. 17 Tell
us how it appears to you; are we indebted to give tribute to Caesar, or
not?" 18 But Yeshua recognized their plan. He said to them, "Why do

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[a] Or "oppressed them to death."
[b] Or "everyone."
[c] Or "guests."
[d] Or "a dark enclosure" or "a dark prison."
[e] Or "by."

you tempt me, deceivers? 19 Show me a coin of tribute.” So they
showed him a coin. 20 Yeshua said to them, “Of whom is this image
and what is written above it?” 21 And they said, “Of Caesar.” Then he
said to them, “Therefore, give to Caesar what is eligible to Caesar,
and to El what is eligible to El.” 22 And when they heard it they were
amazed, and left him and went away.

23 And on that day the Tsaduqim approached him and interrogated
him. 24 They said, “Rabbi, Mosheh said – if one dies with no children,
that his brother should take his wife in order to raise up seed[a] for his
brother. 25 Among us there were seven brothers, and the first took a
wife but died with no seed, and left his wife to his brother. 26 Like him
the second, and the third, until the seventh. 27 And afterwards their
wife died. 28 If so, in the resurrection, to which of all seven will she be
a wife? For she was a wife to all of them.”

29 Yeshua answered and said (34v) to them, “You err, and[b] you do not
understand the scriptures and the power of El. 30 In the resurrection
they will not have a wife, and they[c] will not *have* husbands. But they
will be like the messengers of El in the heavens. 31 And regarding the
resurrection of the dead ones, have you yourselves never read what El
said to you? 32 ‘I am the Elohim of Avraham, the Elohim of Yitschaq,
and the Elohim of Ya’aqov.’ He is not the Eloah of the dead ones, but
of the living ones.” 33 And when the people heard this they were
amazed at his instruction.

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[a] Or “offspring” or “descendants.”
[b] Or “for.”
[c] “they” is feminine in Heb.
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34 When the Perushim heard that the Tsaduqim were silenced by
Yeshua,[a] they gathered together. 35 And one of the teachers of the law
asked Yeshua, tempting him, *and* saying, 36 "Rabbi, which is the
highest commandment in the law?" 37 Yeshua said to him, "'You
must love your Elohim with all your heart and with all your nephesh
and out of all your understanding.' 38 This is the first and very greatest
commandment. 39 And the second is like this: 'You must love your
fellow[b] as yourself.' 40 All the Torah and the prophets are hung[c] on
these two commandments."

41 Then Yeshua said to the Perushim and to all of them who were
gathered, 42 "And so, how does it appear to you? Mashiach – of whom
will he be *the* son?" They said, "Of Dawid." 43 Yeshua said, "And
how? And why did Dawid spiritually[d] call him his Adon, 44 saying,
'Ha-Adon[e] said to my Adon, sit on my right hand until I will make
your enemy your footstool'? 45 Thus, if Dawid calls him his Adon,
how is he his son?" 46 But not one of them were able to answer a
word. And no (35r) man on that day had it in his hand or power to ask
him anything.

23:1 Then Yeshua said to the people and to his talmidim, 2 "It is said:[f]
'The scribes[g] and the Perushim have ascended onto the seat of

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[a] Lit. "had silence because of Yeshua."
[b] Or "neighbor."
[c] Or "is attributed to" or "based on."
[d] Lit. "by spiritualness."
[e] Or "The master."
[f] Lit "*they* are saying" - but often has a passive meaning. Could also translate "The scribes and Perushim say that they have ascended."
[g] Lit. "letterers" or "letter makers," a synonym of 'scribes.'

Mosheh – **3** all that they say to you, you must keep and do.'[a]
However, you must not do according to their works, for they say but
they do not do. **4** They load heavy burdens on the peoples that *they* are
not able to bear, but they are not pleased to touch them with their
fingers. **5** They do all their works in words[b] on account of this: that the
men may see them.

They wear great decorations on their garment, and a fine spinning. **6**
And they love a foremost[c] seat at the table, and that they should have
great and high seats in the houses of their assemblies. **7** And that they[d]
should inquire of their welfare, and should honor them in the streets,
and that they call them Rabbis.

8 But you must not want[e] to be called Rabbis, for one is your Teacher;
all of you are brothers. **9** And you must not want to call *someone* upon
the earth 'Father,' for one is your Father – who is in the heavens. **10**
You must not desire[f] to be called Rabbis, for Yeshua Mashiach is
Rav.[g] **11** He who is great among you will be your servant: **12** and
whosoever will exalt himself will be abased, and whosoever will
humble himself will be exalted.

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[a] This phrase is probably the explanation of what the Perushim meant by claiming that they sit on the seat of Moses: the claimed that they have the authority of Moses, and that everyone should obey them just like the Torah given by Moses must be obeyed.

[b] See verse 3: "they say but they do not do."

[c] Or "chief."

[d] The people.

[e] Or "be willing."

[f] Or "be willing."

[g] Hebrew for "Great One" or "Rabbi."

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13 Woe to you, scribes[a] and Perushim (35v) and deceivers! Who hold
back the way of *the* heavenly kingdom from the peoples. So you do
not go in, nor allow them to go in. 14 Woe to you knowing writing,
Perushim, deceivers! Who eat what belongs to the widows with a
lengthy prayer. And on account of this you will bear the length of the
oppression. 15 Woe unto you scribes, Perushim, deceivers! Who go
around the land and sea to give insight to some men. And when you
teach them you make them twice more evil than yourselves, and sons
of Gei-Hinnom.

16 Woe to you blind leaders! Who say that, 'They who swear by the
Sanctuary did not swear a thing, but he who makes a vow to give gold
to the Sanctuary, he is indebted[b] to give *it.*' 17 Naïve and blind ones,
what is a greater thing, the gold, or the Sanctuary that sets the gold
apart? 18 [*To be finalized*], but you say that he who swears to give
something for the altar is indebted to give *it*. 19 Blind ones, which
thing is greater, the gift or the altar that sanctifies the gift? 20 For
whosoever swears by the altar swears by all the things that are upon
it. 21 Or whosoever swears by the Sanctuary swears by all things that
are from[c] it. 22 And whosoever swears by the heavens swears by the
throne of El and by him who sits upon it.

23 Woe to you scribes and Perushim, deceivers! Who receive of the
top [d] of the Mint and the Cumin, and [transgress] the great
commandments of the law and forsake the uprightness (36r) and grace

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[a] Lit. "letterers" or "letter makers," a synonym of 'scribes.'
[b] Or "bound."
[c] Or "at."
[d] Or "best."

and faith,[a] and these are the commandments which are indebted[b] to
do,[c] and *it* is not fitting to forget them. **24** Blind leaders – who chew
the flea, but swallow the camel.

25 Woe to you Perushim, deceivers, who show yourselves *as* clean
ones from the outside. That is, who purify that which is outside, just
like a cup *or* a platter. But you – *on the* inside are completely full of
prey[d] and strangled *food*. **26** Blind Perushim, cleanse first what is
inside, and afterwards you will be completely clean on the outside *as well*.

27 Woe to you scribes, Perushim! Who are like painted graves that
seem beautiful from the outside, but from the inside are full of the
bones of dead ones and uncleanness. **28** And so you on the outside
seem like righteous men to the people, but from the inside you are full
of all deception and an evil heart.

29 Woe to you scribes, Perushim, deceivers! Who repair the graves of
the prophets and mark the graves of the righteous ones, **30** and say, 'If
we had been in the days of our former fathers **we** would not have truly
acknowledged the prophets.' **31** Thus you are witnesses against
yourselves that you are the sons of whosoever killed the prophets, **32**
and you are filing up the measure of your fathers.

33 Serpents, genealogy of fiery snakes, how will you be delivered[e] of
the judgment of Gei-Hinnom? **34** On account of this, behold,[a] I am

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[a] Lit. "faithfulness." Hebrew faith is both believing and doing (being faithful).
[b] Or "bound."
[c] Meaning "which must be done."
[d] Or "torn *food*" i.e. meat of a torn animal which is unfit for food as its blood has not been drained.
[e] Or "deliver yourselves" or possibly 'escape.'

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sending to you prophets and wise men and scribes[b], and *some* of them
you will kill and hang with warp and woof,[c] and beat *them* in the
houses of your assemblies, and persecute *them* from city to city, 35
until (36v) there come upon you the blood of the righteous ones that
was shed upon the earth – from the blood of Abel the righteous one,
until the blood of Zechariah the son of Berechyah,[d] whom you killed
between the Sanctuary and the altar. 36 Truly I say to you that all these
things will come upon these generations.

37 Yerushalayim, Yerushalayim, who killed the prophets and stoned
the set-apart ones who were sent **to you**, numerous times. I longed to
gather your people like the hen gathers her chicks under her wings,
but you were not willing. 38 And because of this – behold, your
dwelling will become desolate. 39 And I say that *from* today, you will
no more see me until you will say, 'Blessed is he who comes in the
name of El.'"

24:1 Then Yeshua departed from the Sanctuary, and as he was
walking *away*, his talmidim approached him in order to show him the
buildings of the Sanctuary. 2 So he answered and said to them, "Do
you see all these things? Truly I say to you that a stone will not be left
on a stone that will not be laid waste."

3 As he sat on the Mount of the Olives, his talmidim approached him
and said unto him in confidence,[e] "Tell us when will these things
happen, and the signs of your coming, and the end of the world?" 4 So

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[a] Lit. "behold that."

[b] Lit. "letterers" or "letter makers," a synonym of 'scribes.'

[c] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross.'

[d] At least one Shem Tov ms. does not include "the son of Berechyah."

[e] Or "privacy."

Yeshua answered and said to them, “Take heed to yourselves that **no**
(37r) **man** deceive you, 5 for many will come in my name, saying, ‘I
am Mashiach’, and many men will be deceived.[a] 6 **You** will hear of
wars and moving[b] of wars, take heed that you be not terrified, it is
obligated[c] that these troubles must come, but it will not yet be the
end. 7 One people will rise up against another, and one kingdom
against another. And there will be plagues[d] and earthquakes, and
commotion on the earth. 8 And these things will be the beginning of
the pains.[e]

9 And then they will trouble you, beating[f] and killing *you*, and all will
reject you on account of my name. 10 And then many will be
perplexed, and will be angry with one another, 12 for the hatred will be
excessive over the compassion and the mercifulness of many, and the
love of many will become cold. 13 But he who will continue until the
end, and will stand, he will be saved.

14 And then the good news will be preached in all the world as a
testimony to all the peoples, and then will the end come. 15 So when
you see *the* desolating abomination (which is written of in the prophet
Daniyel)[g] standing in the set apart place – he who reads will
understand them when it is so – 16 those who are in Yehudah must
flee[h] into the mountains, 17 and whosoever will be in the roof chamber

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[a] Or possibly, “and will deceive **many men**.”
[b] Or “setting out.”
[c] Or “necessitated.”
[d] Or “slaughterings.”
[e] Or “sufferings.”
[f] Or “oppressing.”
[g] Hebrew name for ‘Daniel.’
[h] Or possibly “hide in.”
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must not go down to take anything from his house, 18 and whosoever
will be in the field must not return to take his clothes. 19 Woe to those
who will be pregnant, and to those who will be nursing in those days.
20 Pray to YHWH that that distress will not (37v) happen on the Shabbat
or in the winter.

21 And then there will be exceeding great distress, which had not
happened from the beginning of the world until now and until the end.
22 And if YHWH would not shorten that time, no man would be
saved, but because of the chosen ones of YHWH, he will shorten that
time.[a] 23 And then, if a man says to you, 'Mashiach is in this place' or
'There,' you must not believe *it*. 24 Many liars will stand up and will
do an abundance of things and wonders until the chosen ones of
YHWH will almost go into error, if it were possible. 25 I tell *you* this
before the time.

26 And therefore, if a man will say to you that, 'He is in the
wilderness,' do not want[b] to go. And if a man will say to you, 'He is
in this cave,' do not be willing to believe *it*. 27 For just like the
lightning, which goes out from the east and is seen as far as the west –
just so will the coming of the Son of Eloah be. 28 And in whatever
place the body will be, there will the vultures gather together.

29 And immediately, very soon after that time, the sun will be
darkened, and the moon will not shine, and *the* stars of *the* heavens
will fall, and the powers of the heavens will shake.[c] 30 Then a man
will see the sign of the Son of Eloah in the heavens. And then all the
tribes of the earth will howl, and they will see the Son of the virgin

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[a] Or "that time will be shortened."
[b] Or "be willing."
[c] Or "be shaken."

coming with the clouds of the heavens with great power and image
and appearance,[a] 31 and he will send his messengers, shouting with
great voices, and they will gather the chosen ones of El from the four
portions of the world – from the heavens and unto the earth.

32 Receive a proverb from the comparison of (38r) the fig tree: when its
twigs are many and the leaves are coming out, you recognize that the
summer is approaching 33 the door. 34 Truth I say **to you** that that
generation will not die until all of this is fulfilled.

35 The earth and the heavens will pass away, but my words will not
pass away. 36 And no man knows the day and the hour, neither the
messengers, nor the son, but only the heavenly Father. 37 And just as
it was in the time of Noach,[b] so will it be at the coming of the Son of
the virgin. 38 For as it was in the time before the flood – that they ate
and drank and held weddings until the day that Noach entered into the
ark, 39 not realizing *it* until the flood came and killed all of them – so
it will be *at* the coming of the Son of Eloah.

40 Then there will be two in the field; he will take the one and leave
the other. 41 And two women will be *in* the house of the mill; he will
take the one and leave the other. And two in one bed – the one will be
taken[c] and the other he will leave. 42 Therefore – wake up! For you do
not know the hour in which the master will come.

43 And you know *that* if a father of riches[d] had known the hour that
the thief would come, he would have been awake, and would not have

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[a] The words "image" and "appearance" imply splendor and majesty.

[b] Hebrew name for 'Noah.'

[c] Or possibly "he will take the one."

[d] Or "a rich father."

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allowed the breaking of his house. **44** And in this respect, stand ready!
For you do not know the hour that the Son of Eloah will come.

45 And what do you think of a wise and faithful servant? His master
sets him over all his company, that he should give them food in their
time. **46** Blessed is that servant whom his master finds watchful (38v)
and doing so. **47** Truly I say to you that he will set him over all his
goods. **48** But if the wicked servant will say in his heart, 'My master
will tarry long to come,' **49** and will begin to beat the other servants,
and begin to eat and to drink with the drunkards, **50** the master of that
servant will come *in* a day that he does not expect,[a] and *in* an hour
that he does not know. **51** And he will remove him from his
supervision[b] and will place him with the deceivers, and there he will
bear weeping and quaking of teeth."

25:1 "And then *the* heavenly kingdom will be like ten virgins who
took their lamps and went to the path to the bridegroom and the
bride.[c]

2 Five of them were foolish and five of them were wise. **3** And the five
foolish ones did take their lamps. **5** And while the bridegroom delayed
to come, all ten *virgins* slept for long – until the middle of the night.

6 A man shouted, 'Get up! Behold the bridegroom is coming, go out
to him to the path!' **7** Then all the virgins got up and lit all their lamps.
8 And the foolish ones said to the wise ones, 'Give us of your oil, for
our lamps have gone out.' **9** But the wise ones answered and said,

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[a] Lit. "think."

[b] I.e. 'his position as supervisor/overseer.'

[c] Hebrew often starts with an overview of the story, and then jumps back to explain the details.

‘Perhaps it will not be sufficient for us, go to the sellers and buy for
yourselves.’ 10 But as they went to buy, the bridegroom came. And
those who were ready, (39r) entered with him into the wedding and the
door was shut behind them. 11 And afterwards came the foolish
virgins, and cried, ‘Master, master, open for us!’ 12 But he answered
and said, ‘Truth[a] – I do not know who you are.’ 13 Therefore you must
be awake, for you do not know the day and the hour.

14 Just like a man who went on a journey and called the servants, and
handed over to them *some* of his gold. 15 To one of them he delivered
five [coins], to another two [coins], and to another one – to every one
of them according to his assessment, and he went away immediately.
16 And he who received five [coins] worked with them and profited
five others. 17 And he who received two, worked with planning and
gained another two. 18 But he who received one, went and dug in the
ground and hid his master’s [coin].

19 And after a long time the master came and wanted to hear an
account from them. 20 So he who received the five [coins] came and
gave to him five more *which* he gained, and he said to his master,
‘You deposited five [coins] to me, behold, you have five more *which I*
gained.’ 21 Then the master said, ‘Good and faithful servant, because
you were faithful over a little money you may enter into the honor of
your master, and over much[b] you will be made master.’ 24 Then he
who received the one came and said, ‘Master, I know that you are a
hard and cruel man, you reap in a place that you did not sow, and
gather what you did not scatter. 25 So I feared, and I hid the [coin] in
the ground – now (39v) you can have your money *back*.’

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[a] Or “Truly.”

[b] Or possibly “a multitude” if referring to people rather than possessions.

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26 The master answered and said to him, 'Guilty and fearful servant! –
After you had known that I reap what I did not sow, and gather *what* I
did not scatter unto *my* place – 27 therefore you should have deposited
my money to the table of the exchangers, *so* that when I did come, I
could have asked *for* my gold with the profit. 28 Take the [coin] from
him and deliver it to him who has ten.' 29 For unto whosoever has, a
man will give with surplus. And he who does not have, that little
which he has, a man will tear away[a] from him. 30 'And you must cast
the wicked servant into a dark pit. And there he will bear weeping and
the quaking of teeth.'

31 When the Son of Eloah will come in his splendorous image, and all
the messengers with him, then he will sit on the throne of his image.[b]
32 And all the peoples will be gathered together before him, and he
will separate others from others,[c] just like the shepherd *separates* the
lambs from the kids. 33 And he will set the lambs to the right side and
the kids to the left side.

34 Then the king will say to those who are on the right, 'Come in,
blessed ones of my Father, and possess the kingdom that was
prepared **for you** from the beginning of the world until now. 35 I was
hungry and you gave me to eat, and I was thirsty and you gave me to
drink. I was homeless and you gave me lodging, 36 I was naked and
stripped, and you clothed me. I was sick, and you visited me, I was
imprisoned, and you had compassion on me.'

37 Then they will answer, 'When did we see you (40r) in hunger and in
thirst, and gave you to eat and to drink? 38 When did we see you

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[a] Or "rob."

[b] Or "splendor" or "glory."

[c] Or "separate them from one other."

homeless and brought you in – or stripped, and covered[a] you? **39** Or
when did we see you sick and imprisoned, and came unto you?’ **40**
Then the king will answer and say unto them, ‘Truly I say to you, that all the good that you ever [b] did to one of my insignificant brothers, that[c] you did it to me.’

41 And then he will say to those who are on the left side, ‘Separate yourselves[d] from me, ones cursed of my Father, and go into the fire of
Gei-Hinnom, which is prepared for Ha-Satan and his messengers. **42** I
was hungry and thirsty when you did not give me to eat and to drink,
43 I was homeless and you did not bring me in, I was naked and you did not cover[e] me, I was sick and imprisoned, but you did not visit me.’

44 Then they will answer and say, ‘And when did we see you hungry and thirsty and homeless, naked or sick or imprisoned, and did not
minister to you?’ **45** Then he will answer them saying, ‘Truly I say to
you that every time that you did not do *it* to some of the insignificant
poor ones who belong to me – also to me you did not do *it*.’ **46** And
these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.”[f]

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[a] Or “clothed.”
[b] Or “did from ancient times.”
[c] Or “indeed.”
[d] Or “depart.”
[e] Or “clothe.”
[f] Or “glory.” Compare Dan. 12:2-3.
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26:1 And it happened when he ended these words, *that* he said to his
talmidim, 2 "You know that from now and unto two days will be the
Pesach,[a] then the Son of El will be betrayed and hanged."

3 (40v) Then all the great priests and the elders of the people gathered
together in the palace of the ruler of the priests, who was called
Qayapha,[b] 4 and they held a council against Yeshua – how they would
be able to kill him **with deceit**. 5 But they said, "Let us not do *it* on
the day of the Feast, lest the people be raised up."[c]

6 Now when Yeshua was in Beit-Anyah in the house of Shimon
Leper, 7 a woman approached him with an alabaster container, full of
precious[d] ointment, and she poured *it* upon his head while he was
eating at the table. 8 But when the talmidim saw it, they were very
grieved and they thought, "Why did she make this loss?[e] 9 For this
ointment was worthy[f] to be sold for great value!" And that, "A man
should give the value to the poor ones." 10 But Yeshua who knew it,
said to them, "Why are you angry about this woman? For she did a
good deed to me. 11 For you will always have poor ones with you, but
I will not always be with you. 12 And this *woman* put this ointment on
my body to embalm me. 13 Truly I say to **you** that in every place
where these good tidings will be reported in all the world, they will
tell *what* she did in remembrance of me."

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[a] Hebrew name for 'Passover.'
[b] Aramaic name for 'Caiaphas.'
[c] "raised up," as in an uproar.
[d] Lit. "gem" or "pearl," but when used as an adjective it means 'precious.'
[e] Or "spoil."
[f] Or possibly "could have been sold for."

14 Then one of his twelve talmidim who was called Yehudah Ish-
Qeriot[a] went to the chiefs of the priests, 15 and said to them, "What do
you want to give, that I should deliver Yeshua to you?" So they
vowed[b] to him thirty coins of silver. 16 And from then (41r) and
onwards he sought how he would be able to betray him.

17 And a former[c] day of Pesach,[d] the talmidim came and said to him,
"In what place do you want that we prepare the Pesach?" 18 Then
Yeshua said, "Go unto the city, and that man whom you will find, say
to him, 'The Rabbi says that his time is near, with you he wants to
keep *the* Pesach – with his talmidim.'" 19 So the talmidim did as
Yeshua commanded them, and prepared the Pesach. 20 And when it
was evening he sat by the table to eat with his twelve talmidim.

21 And while they were eating he said to them, "Truly I say to you that
one of you will betray me." 22 And when they heard this, they were
exceedingly anxious, and every one began to say, "Adon, is it I?" 23
So he answered, "He who places his hand with me into the dish, he
will betray me. 24 And a man who walks with me will betray the Son
of Eloah, as it was prophesied of him. Woe to him! - To the man by
whom the Son of the virgin will be betrayed: It would have been a
good thing for him if he had not been born." 25 Then that man
(Yehudah who delivered[e] him) answered and said, "Rabbi, is it I?" So
Yeshua answered and said to him, "You are saying *it*."

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[a] Hebrew name for 'Iscariot,' meaning 'the Man from Qeriot.'

[b] Or "promised him."

[c] Although this can also be translated as "first" the larger context makes it clear that this was the day before the Passover. E.g. 27:62 shows that the day after the crucifixion was also the day after the Passover.

[d] Hebrew name for 'Passover.'

[e] Or "handed him over."

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26 And when they sat to eat Yeshua took the bread, and blessed it, and
did a prayer of thanksgiving, and broke *it* and said, "Take and eat, for
this is my body." 27 And afterwards he took the cup, and did a prayer
of thanksgiving, and gave it to them, and said, "Drink this – all of
you, 28 for this is the blood of the new, which will be shed to atone
your iniquities. 29 And I say (41v) to you faithfully that from now and
onward, I will not drink of this [smoothness][a] of the vine until that
day that I will drink it with you anew in the kingdom of my Father."

30 And when they had said thanksgiving – this is, that they did a
prayer of thanksgiving – they went out to the Mount of Olives. 31
Then Yeshua said to his talmidim, "All of you will be offended
because of me in this night, for it is written, 'I will smite the shepherd
and the flock will be scattered' from[b] the troop. 32 But when I will
stand up alive, I will be[c] before you in Gelilah."

33 So Keipha answered and said unto him, "Even if all of them will be
offended because of you, I will never be offended." 34 But Yeshua
said unto him, "Truly I say to you that in this night, before the rooster
will crow, you will be denying me three times." 35 And Keipha said
unto him, "Even if I have to die with you I will not deny you." And
all the talmidim said likewise.

36 And then Yeshua came with them into an [area][d] which is called
Gat-Shemenah.[e] Then he said unto his talmidim, "Sit here while I will
go to pray." 37 And he took Keipha and *the* two sons of Zavdai, and

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[a] Or possibly "this part of the vine."
[b] Or "by."
[c] Or "become," prob. means to 'appear.'
[d] Lit. "town," could possibly also mean district/area.
[e] Hebrew name for 'Gethsemane.'

began to be grieved and anxious.[a] 38 Then he said to them, "My
nephesh is anxious unto death, wait here for me and stay awake with
me." 39 And he went a little further and bowed his face and said, "My
Father, if it is a possible thing, remove (42r) this death from me;
however, not according to my will, only to yours."

40 Then he came unto the talmidim and found them sleeping. So he
said to Keipha, "Were [you] not [able to] be awake with me for one
hour? 41 Be awake[b] and pray that you do not enter into temptation; for
the spirit is ready, but the flesh is weak." 42 And a second time he
went to pray and said, "My Father, if this death is not able to pass
away from me, do your will." 43 And he came to Keipha another time
and found them sleeping, for the eyes were heavy. 44 So he let them
rest and went to pray another time, and said that same speech.

45 Then he came to the talmidim and found them sleeping, and said,
"Do you sleep and rest? Behold,[c] the hour[d] is approaching that the
Son of Eloah will be delivered into the hands of the sinners. 46 Arise
and let us go. For behold! – He who is going to betray me is
approaching." 47 And while he was speaking, behold,[e] Yehudah – one
of the twelve talmidim – was coming, and with him a great army with
swords and with staves, sent from the side of the chiefs of the priests
and by the elders of the people.

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[a] Or possibly "angry."

[b] Verbs plural in this verse, showing that Yeshua spoke to all the Talmidim and not just to Keipha.

[c] Lit. "Behold that."

[d] Or "time."

[e] Lit. "Behold that."

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48 And he who delivered him gave this sign, saying, “Whom I will
kiss is he, so take him!” 49 So he immediately came unto Yeshua and
said, “May El save you Rabbi.” And he kissed him. 50 But Yeshua
said to him, “Beloved, why did you come?” And then they
approached Yeshua and stretched out the hands against[a] Yeshua and
seized him.

51 And behold, the one of them who was alongside[b] Yeshua, stretched
out his hand and took out his sword and smote one (42v) of the servants
of the chiefs of the priests, and he cut off his ear. 52 But then Yeshua
said to him, “Return the sword into its place. Every man who will
smite[c] with the sword, by the sword he will die. 53 Do you think that I
am not able to pray to my Father – that he would send to me more
than twelve[d] messengers? 54 However, how will you *then* fulfill the
scriptures?[e] Thus it is obligated that it be done.”[f]

55 In that hour Yeshua said to the crowds, “Did you come out with
swords and with staves to seize me, **as if I were a thief**? All the day[g]
I was with you, teaching in the Sanctuary, and you did not lay hold of
me. 56 But all of this is done in order that you may fulfill the writings
of the prophets.” Then all the talmidim forsook him and fled.

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[a] Or “threw their hands upon.”
[b] Or “with.”
[c] Or ‘strike dead.’
[d] Sarcasm. Yeshua did not need his twelve talmidim to fight on behalf of him.
[e] Or “But how will you fulfill the scriptures?” - meaning that only YHWH fulfills his promises and we must not fight to try to bring them to pass in our own timing.
[f] Meaning ‘this has to happen.’
[g] A Hebrew idiom meaning “continually,” or “all the time.” Could possibly mean “every day.”

57 So they seized Yeshua and led him to Qayapha,[a] the chief of the
priests, to the place where the wise ones knowing writing, and the
elders of the Sanctuary were gathered. 58 And Keipha followed after
him from afar unto the palace of Qayapha, the chief of the priests, and
went inside and sat with the leaders[b] in order that he might see the
end.

59 Then the chiefs of the priests and all the assembly sought false
witnesses against Yeshua so that they would be able to deliver him to
death, 60 but they did not find them,[c] although many false witnesses
did come. And afterwards[d] came two lying witnesses anew, 61 and
they said, "This *man* said, 'I am able to destroy the Sanctuary of El,
and to restore it after three days.'" 62 Then the chief of the priests
stood up and said to Yeshua, (43r) "Do you not respond to the witness
that these made against you?" 63 But Yeshua was quiet.

So the chief of the priests said to him, "I adjure you by the living El
that you tell us whether you are Mashiach, the Son of the living El." 64
Then Yeshua said unto him, "You are saying *it*. Truly I say to you
that you will also[e] see the Son of the virgin sitting to the right side of
El, and coming [with] the clouds of *the* heavens." 65 Then the chief of
the priests rent his garment and said, "This *man* speaks blasphemy! 66
How does it seem to you?" So they answered, saying, "He is worthy

[a] Aramaic name for 'Caiaphas.'

[b] Not the same word as used in "chief" or "ruler." Prob. the leading servants.

[c] "them" – i.e. two or more false witnesses who could condemn him to death.

[d] Or possibly "at last."

[e] Or "yet."

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to die."[a]
67 They spat in his face and smote him. And some others gave him great blows,
68 saying, "Prophesy, who smote you?"

69 And Keipha was sitting outside the palace, and a certain maidservant drew near[b] to him, saying, "Also you – you were with Yeshua of Gelilah."
70 But he denied it[c] before all, saying, "I do not know what you are saying."
71 And as he went out by the door, the other maidservant said to those who were there, "Also this *man* was with Yeshua of Netseret."
72 But he again denied with an oath that he did not know that man.
73 And a little later, those who were standing there approached Keipha and said, "You are *one* of them, for your speech[d] bears witness."
74 And then he began to deny and to swear that he did not know that man. And immediately the rooster crowed.
75 Then Keipha remembered the word of Yeshua, who said to him that before the rooster would crow, he would be denying him three (43v) times. And he went outside and wept exceedingly in bitterness.

27:1 And when the morning came, the chiefs of the priests and the elders of the people held a council that they could deliver Yeshua to death,
2 So they bound him and brought him before Pilate, who was upholding[e] the position[f] of Caesar.

3 (Now when Yehudah who delivered[g] him saw that he was being blotted out[h] – he regretted and returned the thirty coins to the ruling

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[a] Or possibly "he deserves death."
[b] Or "approached."
[c] Or "him."
[d] Lit. "your speaking."
[e] Or "supporting."
[f] Lit. "place."
[g] Or "betrayed."
[h] Or "destroyed" or possibly 'beaten.'

priests and aged ones,[a] 4 and said, "I have sinned, for I have delivered
righteous blood – he is a man[b] who does not know."[c] But they
answered, "What is *that* to us? You must see *to* it." 5 So he threw the
thirty coins into[d] the Sanctuary, and went away.

6 Then the chiefs of the priests took the thirty coins *and* said, "It is not
a worthy thing that we place them in the house of the Sanctuary, for it
is the price[e] of blood." 7 And when they had taken counsel together
they bought a field from a potter in order to bury the strangers there. 8
And because of this, that field is called Chaqal Dema, that is, the field
of the blood – until this day. 9 And then the word from [Yerimiyahu]
the prophet was fulfilled, saying, "And they[f] took thirty coins of
silver, which is the value wherewith the sons of Yisrael valued him, 10
and they bought with them a field of a potter" – [g]just like our Adon
decreed.)

11 And Yeshua stood before Pilate – he asked him [saying], "Are you
the King of the Yehudim?" And Yeshua said to him, "You are saying
it." 12 (44r) And when the chiefs of the priests had slandered him, and
the elders of the people after them, he did not answer a word. 13 Then
Pilate said unto him, "Do you not hear how many witnesses we have
against you?" 14 But Yeshua did not answer anything, so Pilate was
amazed.

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[a] Synonym of 'elders.'

[b] Lit. "as a man."

[c] Meaning 'he is a man who is innocent.' Compare v. 24.

[d] Or "he threw down the thirty coins in the Sanctuary."

[e] Lit. "value."

[f] Or "And the thirty pieces of silver were taken… and a potter's field were bought with them."

[g] This last phrase is not part of the quotation but should be understood together with the phrase preceding it: This prophecy was fulfilled 'just like our Adon decreed.'

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15 And Pilate had an officer with a custom to release a person[a] that the
Yehudim asked. 16 (Now he was retaining captured, a man whose
name was Bar-Even[b] – who, on account of murder was captured in
the house of the prison.) 17 And when he had gathered them, Pilate
said to them, "Whom do you want that I release to you: Bar-Even or
Yeshua who is called Mashiach?" 18 **(**For he knew that because of
pleasure[c] *they* delivered him to death.)

19 As he sat on the seat of the judgment, his wife sent to say, "You must not be judging that righteous man, for I saw many things in a vision on account of him."

20. But the chiefs of the priests and the elders admonished the people
that they should ask Bar-Even, and kill Yeshua. 21 And Pilate said to
them, "Whom of these two do you want that I let go?" So they said,
"Bar-Even!" 22 And Pilate said, "Then what must I do with Yeshua
who is called Mashiach?" And they all said, "Let him be placed on
warp and woof!"[d] 23 So Pilate said to them, "And what evil did he
do?" But again they cried, "Hang him up!"

24 And when Pilate saw that he was not reaching anything, but *that* they still[e] cried out, (44v) he took water and washed his hands before the people, and said, "**I** am he who does not know[f] of the blood of this

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[a] Heb. "*nephesh*."

[b] Or "Bar-Ravan," meaning 'Son of a Teacher.' Bar-Even means 'Son of a Stone.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'

[c] Or "prevention."

[d] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross.'

[e] Or "that they cried out even more."

[f] Meaning 'who is innocent.'

righteous man. Take heed for yourselves." 25 So all the total [a]
answered, "Let his blood be upon us and upon our sons!" 26 And then
he released Bar-Even, and delivered to them Yeshua – beaten – to lift
him up with warp and woof.

(27 [Now] the servants of Pilate had taken Yeshua *to* the great house
of the judges, and the people gathered around, 28 and they stripped
him, and covered him with a garment of [fine] red [linen], 29 and set a
crown of thorns upon his head, and a reed in the right hand, and
bowed *the* knee[b] before him, saying, "May YHWH save you, King of
the Yehudim." 30 And they spat on him and took the reed, and smote
on his head.)

31 And afterwards, when they had made much mockery out of him,
they stripped him of the garment and clothed him with his clothes,
and led him away to hang him up. 32 Now as they walked through the
city they found a Qurini[c] man, whose name was Shimon, and they
forced him to carry the warp and woof.[d]

33 And they came to that place which is called Golgolta,[e] ( )[f] 34 And
they gave him wine mixed with bitterness to drink, but when he tasted
it he did not want to drink *it*.

35 And when they had hanged him up they divided his clothes among
themselves by the lot, in order that the prophecy would be fulfilled

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[a] Or "the whole crowd."
[b] Lit. "knelt a knee before him."
[c] Hebrew word for 'Cyrenian.'
[d] Or "lengthwise and crosswise," used in medieval Hebrew to refer to a 'cross.'
[e] Aramaic name for 'Golgotha.'
[f] Manuscript inserts gloss: 'which is mount Calvary.'
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which says, “They divided my clothes among themselves, and cast a
lot over my garment.” 36 And they sat, looking at *him*.[a]

37 And they placed (45r) a writing above his head: “This is Yeshua, the
King of the Yehudim.” 38 Then they hanged up two thieves with him,
one to the right side and one to the left side.

39 And they who were passing by cursed him, shaking their heads, 40
“Are you he[b] who says that you will destroy the Sanctuary and in
three days you will build it? Save yourself! If you are the Son of
Eloah, come down from the warp and woof.”

41 And like these words, the high priest and the scribes[c] and the wise
ones and all the aged ones spoke unto him – mocking about him, 42
and saying, “He saves others, but is he not able to save himself? If
you are king of Yisrael – come down from the warp and woof, that
we may see it and believe you. 43 He is safe[d] in El – who will save
him if he wants to, for he said, ‘I am the Son of Eloah.’” 44 And like
these words of reviling, one of the thieves who were hanged up after
him, was speaking.

45 From the hour of the middle of the day until the ninth hour, [e][there
came darkness in all the land.[f] 46 And at the ninth hour] Yeshua cried
out with great calls, and said, “Eli,[g] Eli, why did you forsake me?” 47

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[a] See Ps 22:17.
[b] Or “Is it you.”
[c] Lit. “letterers” or “letter makers,” a synonym of ‘scribes.’
[d] Or possibly “He trusts in El.”
[e] The following phrase has been reconstructed based on Mark. The copyist’s eye probably jumped from the word “ninth” in v.45 to the same word in v.46.
[f] Although “ארץ” could also mean “earth,” in this context it most likely only refers to the land.
[g] Eli means “My El,” and sounds like the first part of Eli-Yahu’s name.

When some who were standing there heard this, they said, "This *man*
calls Eli-Yahu." **48** So immediately one of them ran and took[a] a
sponge and filled it with vinegar, and placed it on the tip of a reed,
and they gave *it* to him to drink. **49** But the Centurion said, "Let us see
if Eli-Yahu will come, who will set him free." **50** And Yeshua crying
out another time, (45v) sent[b] Ruach Ha-Qodesh.[c]

51 And behold, the Sanctuary was broken from[d] two sides, upwards
and downwards, and the earth shook. And the stones were divided
through the middle, **52** and the graves were opened, and many bodies
of the holy ones stood up and lived – **53** they went out of the graves;
after the resurrection many appeared.

54 And the Centurion and those who were keeping Yeshua with him,
when they saw the shakings – the earth quaking, and that which
happened – they feared severely,[e] saying, "Truly this is the Son of
Eloah."

55 And there were many daughters[f] there, who were standing far from
him, who went[g] with Yeshua of Gelilah, who served him. **56** And
among them were Miryam Magdalit,[h] *and* the mother of Ya'aqov and
Yoseph, and the mother of the sons of Zavdai.

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[a] Or "brought."
[b] Or "released."
[c] Or "the Set-Apart Spirit."
[d] Or "at two sides" – the margin reads "in two sides / parts."
[e] Lit. "feared with might/strength."
[f] Or "women," Heb. 'sons' and 'daughters' are often used for adults (see v.56).
[g] Or "came."
[h] Or "from Magdala."

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57 And when this was done,[a] a certain rich one came, a man from Ramatayim,[b] whose name was Yoseph, he who was a talmid of Yeshua. 58 So this *man* approached Pilate and asked the body of Yeshua of him.[c] And Pilate commanded that it should be given to him. 59 Then Yoseph took the body of Yeshua and wrapped it in a garment[d] of clean fine linen, 60 and he laid it in his grave, which was new, *and* hewn out of stone. Then he laid a huge stone on the opening of the grave, and went away. 61 And Miryam Magdalit, and another Miryam were sitting opposite the grave.

62 And the day which came after the Pesach, the chiefs of the Perushim and the priests came to Pilate, 63 saying, "Master, we (46r) remember that that deceiver said that he would stand up alive. 64 Therefore command to guard the grave until the day that he said that he would stand up alive – in order that his talmidim do not come and steal his body and say to the people that he stood up alive from the death. *For* then it will be[e] a latter error, and will be worse than the first." 65 So Pilate said to them, "Seek guards, and keep him according as you understand." 66 So they went and guarded the grave and sealed the great stone and made it secure.

28:1 And the first Day-One,[f] ( )[g] came Miryam Magdalit and another Miryam to see the grave.

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[a] Or "had happened."

[b] The Hebrew name for 'Arimathea.'

[c] Or possibly "for himself."

[d] Or 'cloth.'

[e] Or possibly "cause."

[f] Meaning 'the first Day One (Sunday) *after the Passover*,' which was the Feast of First Fruits.

[g] Manuscript inserts gloss: 'Which is called דוקמנגיי.'

2 (And behold, there had been an exceeding earthquake with strength.
For the messenger came down from the heavens and overthrew the
stone from the grave, and sat upon it, 3 his face was like the lightning
and his garments were like snow, 4 and the guards were frightened
and stood like dead ones.)

5 And the messenger said to the women that, "You must not fear,[a] for
I know that you seek Yeshua who was hanged. 6 He is not here, for he
stood up alive according as he said to you. Come and see the place
where [they] laid him. 7 And you must go hastily and say to his
talmidim that he stood up alive, and that he will be[b] before you in
Gelilah, and you yourselves will see him there, like he said to you." 8
Then they departed hastily (46v) from the grave with an abundance of
trembling,[c] and with an abundance of joy they ran to tell his talmidim.
9 And while they were going, Yeshua went out to them to the way,
saying, "May El save you."[d] Then they knelt at his feet and prayed to
him. 10 And Yeshua said to them, "Do not fear, but go and tell my
brothers that they must go into Gelilah, and there they will see me."

11 And when they went, some of the guards came into Yerushalayim,
and reported to the chiefs of the priests **everything that had
happened**. 12 Then they gathered the elders and held a council, and
they gave a great amount of silver[e] to the guards, 13 that they should
say *that* his talmidim came in the night while they were sleeping, and
stole him. 14 And they said, "When Pilate gets to know this, we will

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[a] Or "tremble."

[b] Or "become," prob. means to 'appear.'

[c] Or "fear."

[d] A standard greeting, compare with 26:49, 27:29.

[e] Or "money."

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attain[a] that you will be safe." 15 So they took the silver and did what they told them. And these things are reported among the Yehudim until this day.

16 And the twelve[b] talmidim went unto Gelilah, into a certain
mountain which Yeshua told them. 17 And Yeshua appeared to them
there. And when they saw him they prayed to him, but some of them
doubted. 18 And Yeshua came and said to them, "YHWH gave me
power in the heavens and in the earth. 19 Therefore go preach to all the
peoples, and immerse them in the name of the Father and the Son and
of Ruach Ha-Qodesh,[c] and teach them, and keep all that I commanded
you. 20 And I will be with you in all time, until the end of the world."

Finished.

The letter of [*to be finalized*] Matityahu – a talmid and a preacher – is completed.

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[a] Or "manage."

[b] Not eleven, which shows that this was written later in retrospect – see Acts 1:15-22. Matthias, who was later chosen as the twelfth talmid, was "one who had been with us all the time that Ha-Adon Yeshua went in and out among us… from the immersion of Yochanan, until the day that he was taken up from us…" Thus Matthias (who became the twelfth talmid before Matthew wrote his Gospel) was there with the other eleven talmidim when Yeshua appeared to them in Gelilah.

[c] Or "the Set-Apart Spirit."

Glossary

Adon	The standard Hebrew word for 'Master.' 'Adon' or 'Ha-Adon' is often used for YHWH in quotations from the Old Testament.
Andrai	Hebrew name for 'Andrew.'
Avraham	Hebrew name for 'Abraham.'
Bar-Even	Bar-Even means 'Son of a Stone.' Hebrew could also be read as "Bar-Ravan," meaning 'Son of a Teacher.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'
Beit-Lechem	Hebrew name for 'Bethlehem.'
Gelilah	Hebrew name for 'Galilee.'
El	Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'
Eloah	Same meaning as El, see above note.
Elohim	Plural form of Eloah, see above note.
Eliyahu	Hebrew name for 'Elijah.'
Gei-Hinnom:	Lit. "The valley of (the son of) Hinnom." This Hebrew word is transliterated into Greek as 'Gehenna,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Chapter 25:41-46 "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his

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messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of ‘*Gei-Hinnom*,’ see Jer. 7:30-33; Isa. 30:33, 66:24, etc.

Ha-Satan Lit. ‘The Adversary.’ Because it is often used as a name in these gospels (See e.g. Mat 4:10) we have transliterated the name instead of translating it, as with all other names.

Keipha The Aramaic name for ‘Peter,’ Greek transliteration ‘*Cephas*.’ A number of Aramaic nouns were used in post-exilic Hebrew.

Kephar Nachum The Hebrew name for ‘Capernaum.’

Menorah The Hebrew word for ‘lampstand.’

Mashiach The Hebrew word for ‘Messiah.’ The Hebrew word which was translated into the Greek ‘*Kristos*’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: ‘anointed one,’ usually referring to someone anointed as king of Yisrael, or as priest or prophet. However, when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH’s words to his people, and if anyone does not obey him, YHWH himself will cut off that person from among his people. See Deu. 18:18 -19.

Matityahu Hebrew name for ‘Matthew.’

Miryam Hebrew name for ‘Mary.’

Mitsrayim Hebrew name for ‘Egypt.’

Mosheh Hebrew name for ‘Moses.’

Nephesh (Pl. nephashot.) Lit. “breath,” means ‘life,’ or ‘soul,’ etc. – take note, not the Greek understanding of ‘soul’.

Notsri Hebrew word for 'Nazarene.'

Perushim 'Pharisees.'

Pesach Hebrew name for 'Passover.'

Ruach Ha-Qodesh Lit. "the Set-Apart Spirit."

Sedom Hebrew name for 'Sodom.'

Shabbat The Hebrew name for 'Sabbath.'

Shalom Lit. "wholeness," "completeness" or "well-being," can also mean "peace." 'Shalom' was also used as a greeting.

Shelomoh Hebrew name for 'Solomon.'

She'ol The place of the dead. To learn more about the Biblical definition of 'she'ol,' see: Gen. 37:35; Num. 16:30-33, 1Sam. 2:6; Is 14:9-15; Eze. 31:15-25; Jonah 2:3; etc.

Talmid (Pl. talmidim.) Usually translated as "disciples." The Hebrew '*Talmid*' is a student who learns from his teacher and follows his example. "Talmidim" is the masculine plural form.

Tanach Hebrew name for the 'Old Testament' Scriptures, acronym for 'Torah, Nevi'im and Ketuvim."

Torah The Hebrew word 'Torah' means instruction. The Creator gave his perfect and everlasting Torah (instructions) to Mosheh. When Torah is used as a name, it refers to the first five books of the Bible (The Pentateuch), or by extension, the entire O.T.

Tiqunim (Masculine of Taqanot) are manmade "regulations," or manmade amendments or 'improvements' to the Torah, and are not part of the original commandments of YHWH's Torah.

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Tsaduqim — "*Tsaduqim*" is the Hebrew word for 'Sadducees.' Could also be vocalized as "Tsedoqim" or "Tseduqim," and literally means 'Zadokites' or 'descendants of Tsadoq,' i.e. Zadok the priest. See e.g. Eze. 44:15.

Tsidon — Hebrew name for 'Sidon.'

Tsor — Hebrew name for 'Tyre.'

Ya'aqov — Hebrew name for 'Jacob.'

Yardein — Hebrew name for 'Jordan.'

Yehudah — Hebrew name for 'Judah' or 'Judea.'

Yehudim — Hebrew name for 'Jews.'

Yerushalayim — Hebrew name for 'Jerusalem.'

Yeshayah — Hebrew name for 'Isaiah.'

Yeshua — Hebrew name for 'Jesus.' 'Yeshua' is short for 'Yehoshua,' which means 'YHWH is Salvation,' see Mat. 1:21.

YHWH — The Hebrew manuscript has "*Ha-Shem,*" which literally means "The Name." Still today many Jews will read "*Ha-Shem*" when they see the Hebrew יהוה. We have replaced "*Ha-Shem*" with transliterated consonants of 'the Name' itself: YHWH. As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is '*Yah-weh.*'

Yirmeyahu — Hebrew name for 'Jeremiah.'

Yisrael — Hebrew name for 'Israel.'

Yitschaq — Hebrew name for 'Isaac.'

Yoseph Hebrew name for ‘Joseph.’

Yochanan Hebrew name for ‘John.’

Zavdai Or possibly “Zavdi” – The Hebrew name for ‘Zebedee.’

Zevulun Hebrew name for ‘Zebulon.’

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